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MISSIONS

November
1911

A TYPICAL RAILROAD SCENE IN THE NORTHWEST

The road runs for miles through dense pine forests

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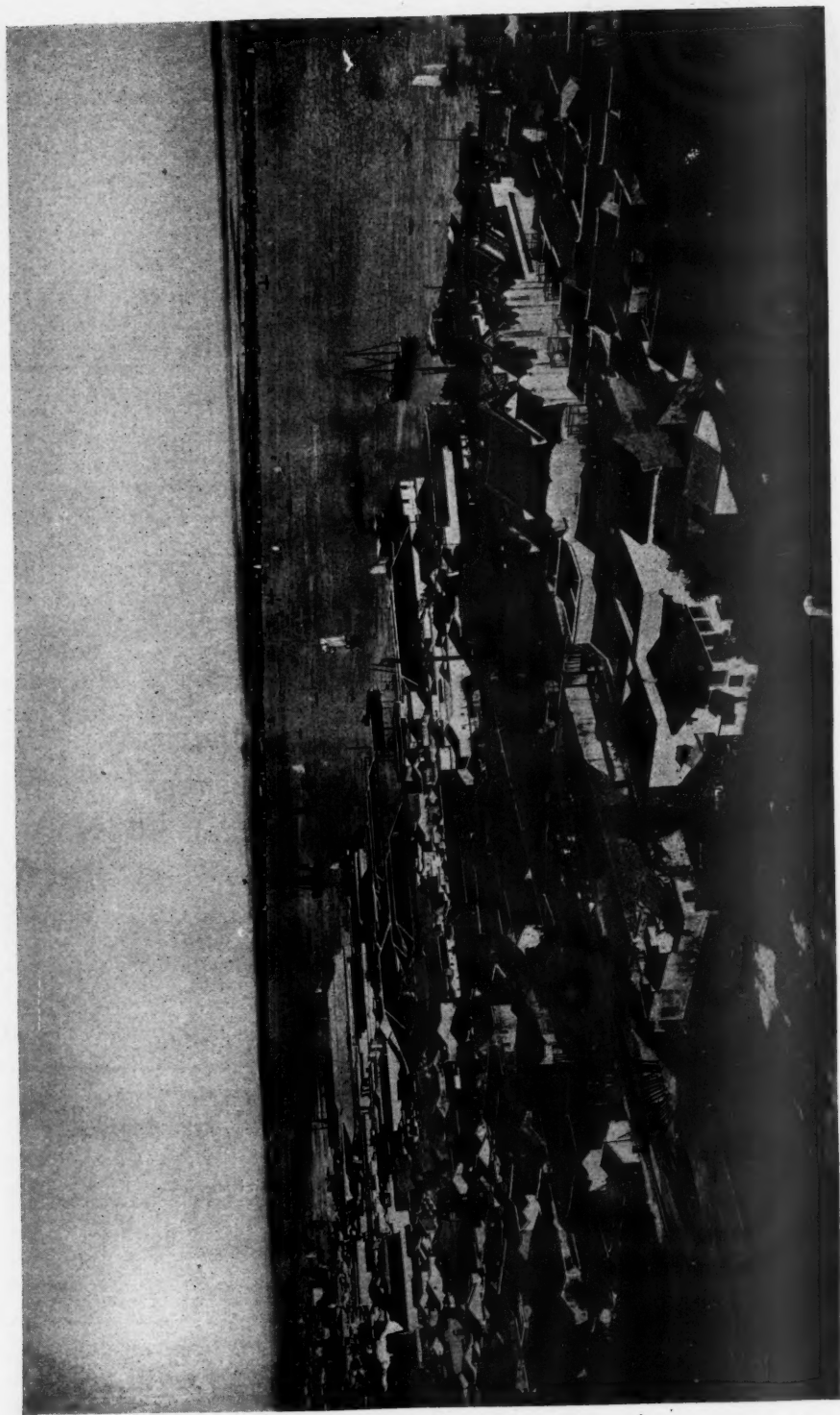
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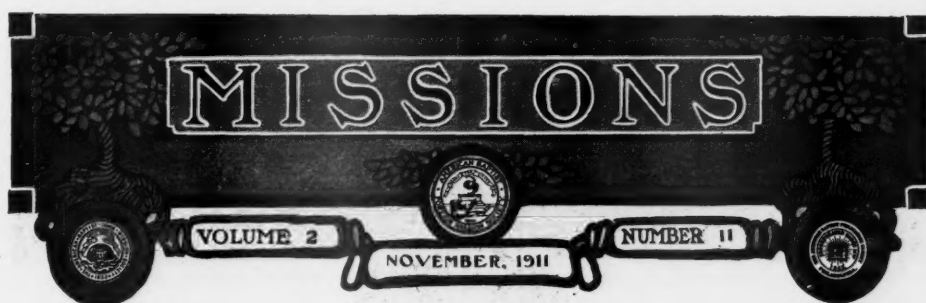
Columbus, the Discoverer

Thanksgiving Day

O give thanks unto the Lord:
For our land of gospel light and liberty,
For our Schools, Churches and Homes,
For the year's Prosperity and Peace,
For Missionary zeal in all lands,
Praise the Lord, all ye people.



PANORAMA OF HANKOW AND WUCHANG, ON THE YANGTSE RIVER,—SCENE OF PRESENT REVOLUTION



Striking Points of the Month



CHINA seems to be in a state of revolutionary outbreak. Following the troubles at Chengtu in Szechuan Province of West China — remote and difficult of approach as Dr. Dearing shows in his informing article elsewhere given — a formidable insurrection is now reported from Hankow, right in the heart of the Empire. Nothing would be surprising, not even the rumor that a Chinese Republic has been proclaimed. The missionaries and all foreigners appear to be under protection.

¶ In piping times of peace, Italy suddenly brought the nations face to face with war possibilities and indeed actualities on a small scale. Having the sea power, Italy simply improved a good chance to take Tripoli away from Turkey, and the Powers acquiesced,

with apparent understanding that the game of grab should stop with that slice of territory.

¶ At home the Men and Religion Movement is conducting its initial campaigns in many cities, in the effort to bring religion as a more vital force into the lives of large numbers of men and boys who have been little affected by the churches, and to awaken and quicken sleeping members.

¶ In our missionary affairs the present is a time of keen concern in regard to making the apportionment effective. Denominationally the urgent movement is to secure \$250,000 for the Ministers' Benefit Fund before Christmas. Personally, the interesting event of the month is the actual combination of *Tidings* with *MISSIONS*, herewith presented as an accomplished fact.

¶ We are just Baptists now. We are all free, and all more or less particular and regular and, we trust, bent on being and doing good to all men.



A Real Ruler

IT is said of Lord Kitchener, who has been appointed to look after the British interests in Egypt, that he has two attributes of a ruler — absence of hurry and unwavering determination. A firm hand is needed just now in Egypt, and under the new consul general there will be a policy unmistakable and unwavering. It was Lord Kitchener who planned Gordon's rescue but was overruled, and who ultimately avenged his death. Missionary interests in the Sudan will feel more assurance with such a leader in the Nile valley.

□

The Delhi Durbar

King George and Queen Mary are going to ancient and poverty-stricken India, to celebrate the Durbar in Delhi Dec. 12. They will be the first British rulers to present themselves in person to their Indian peoples. Nothing will be left undone to impress the natives with the pomp and power of the ruling nation, although the expense will be kept as low as practicable on account of the famine and plague.

□

Facts About Tripoli

Now that Tripoli has come into prominence, the following facts are pertinent. We cannot all keep informed on geography, and many may be like the elevator boy who said he supposed Tripoli was in India somewhere and wasn't worth much anyhow. The 400,000 square miles of territory on the North

Africa Mediterranean coast, just east of Algiers, certainly are not worth fighting for on the basis upon which Italy is doing it. The entire foreign trade for the fiscal year ending March 13, 1911, was \$2,613,190, of which \$772,848 was exports. Besides this there was a trade of half a million dollars with the rest of Turkey. The country depends largely upon the barley crop, and raises large flocks of sheep and goats. Italy has controlled the banking and steamship lines and engineered some manufacturing schemes. The Arabs have kept on in the primitive way, responding somewhat to the foreign stimulus to enlarge agricultural operations. An incidental good out of evil is the abolition of slavery in Tripoli, which is said to be the last port where this trade has held on.

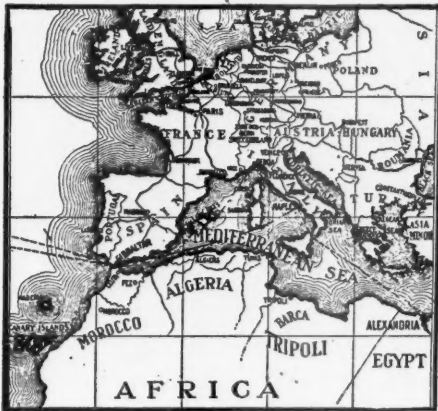
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Christian Work in Tripoli

Two Christian agencies are at work in Tripoli — the Roman Catholic, under direction of the Patriarch of Algiers, and the North African Mission of London, supported by contributions from both the Free and Established Church of England. The Catholic work, like that all along the North African coast from Morocco to Egypt, is almost exclusively for Italians who have emigrated thither. Missionary priests to the number of 54 are stationed in Tripoli proper, almost all of them in the city itself and in settlements along the coast.

Tripoli's population is estimated at

1,500,000, but the city of Tripoli has 30,000 inhabitants. No other single city has above 5,000. Catholics have pretentious churches in only three centers, and schools in Tripoli itself. The schools are under the Barefoot Carmelites, who have charge of most Catholic work in North Africa. Catholics in North Africa as elsewhere have made comparatively small inroads into Islam minds and ways.



Both Catholic and Protestant missionaries have refused to depart for safety from present troubles. American Methodists have recently undertaken work in North Africa, and with some promise of success, especially among ancient peoples not Moslems. Their work is in Algiers.

The Pastor's Responsibility

Many true things were said at the convention at Bridgetown, but none truer than the statement of Rev. C. P. Wilson that "the people will not rise higher than their pastors in anything — contributions, the salvation of men, or anything else." That is emphatically true as to missions — both the cause and the magazine. A missionary pastor makes a missionary people; and a pastor who reads MISSIONS leads many members to do likewise, subscribing incidentally. We wish all our pastors

appreciated their responsibility in these matters which may seem trivial to them but mean everything to the cause at large. If the pastors were all as interested in getting MISSIONS into families as District Secretary Maxwell is in Pennsylvania, for example, or as Pastor Russell is in Manchester, or as Pastor — well, we should not know where to stop if once under way — we should be printing over a hundred thousand magazines a month. Why not, pastors?

□

The Ministers' Benefit Fund

While we are trying to start a Ministers' Benefit Fund with only \$250,000, let it not be forgotten that the Episcopalians already have a fund of ten million dollars for this purpose, and the Presbyterians a fund of \$1,750,000, which they are seeking to increase to five millions. The Baptist fund should be ten millions at least, for our ministers get lower average salaries than either the Episcopal or Presbyterian, while there are thousands more of them. Here is the lifetime chance for a multimillionaire!

□

The Work Before Him

President Madero led in the overthrow of a military despotism and the establishment of a people's government. His development under trying circumstances has won him the confidence and esteem of the Mexican people to a marked degree. In the six years for which he has been unanimously elected he has a great task to perform. He will be expected "to reform the courts of justice, remove all trammels from the press, secure the passage of intelligible election laws, improve the system of public education, and see that justice is meted out to all men." In other words, to make Mexico in reality what she has been only in theory, a republic like her northern neighbor in liberty

and opportunity. If Madero can give his people the larger measure of personal liberty which forms his own ideal, his name will rank with Hidalgo, Juarez and Diaz.



The Reappearing

A POWERFUL indictment of modern society has been drawn by a French writer, Charles Morice, in a book just published in English translation by the George H. Doran Company. Not in a long time have we read a volume that cuts to the heart of things as does this. The author imagines that Christ returned to earth and made Paris his residence for ten days, from December 14 to Christmas Day, 1910. Realistically the results are portrayed. Under the spell of Christ's personality His spirit and principles become operative in all the people, and as a result the whole structure of French civilization — commercial, social and religious — collapses and ruin and gloom settle upon the people. This is inevitable because of the unbridgeable chasm between things as they are and things as they would be if our ethical and social standards were really Christian and were lived up to.

The story is told with tremendous moral earnestness. The spirit of the writer is sympathetic with Christianity. The treatment is reverent, not sensational. The truth pierces the hypocrisy and pharisaism and mockery of a society that is nominally Christian but actually materialistic and self-centered, seeking redemption in culture. The reader sees how far we are from the ideals and teachings of Jesus. He knows that Paris is not essentially different from other capitals, France from other nations. The realization is forced upon him that in the main the same results would follow in any city or country were Christ to reappear and

his religion suddenly become the controlling power. Here, as well as in France, the overturning would be so great as to create chaos.

It is said that this book has roused the conscience of France. That conscience needs rousing. France has not yet recovered from the religiously paralyzing effects of the Revolution and the domination of Romanism. Freed from the tyranny of ecclesiasticism the French people must also be rescued from skepticism, indifferentism and sin's reign of selfishness. A pure Christianity is the only hope of redemption for the nation.

But while this is true, it is equally true that only a pure Christianity everywhere operative can redeem our own land. The gulf here between the existing conditions and the ethics of Jesus is scarcely less startling. Nations that we call pagan may say to our missionaries, "Physician, heal thyself." What shall arouse the conscience of America? We wish that every member of the Christian church might read this revealing book. If this were done, and its truths were taken to heart, no special appeal would be necessary to fill our churches with worshipers or our missionary treasuries with money. And this is the simple fact — that if our Christianity is not a fiction, we must raise our standards and revolutionize our practice. We have so long assumed that the teachings of Jesus Christ are an unrealizable ideal that if He reappeared He would not be likely to recognize anywhere the institutions and civilizations which bear His name.



That Ministers' Fund

READ what Dr. Tomlinson has to say in another place regarding the Ministers' Benefit Fund. This movement must have the right of way, because it is now or lose fifty thou-

sand dollars! Christmas is not very far off, and it is plain that unless pastors and churches bestir themselves it will not be possible to take up the generous offer of the "gentleman from Pennsylvania" to start off with fifty thousand if the others came up to the \$250,000 mark by that blessed Christian anniversary.

Ministers ought to have a share in this fund raising, since they are to have it in the fund raised. Why not have a popular movement among the ministers, as one means of inciting the laymen to larger things? If five thousand ministers were to give five dollars each, that would be \$25,000, and would be an earnest of their spirit that ought to draw a hundred and twenty-five thousand dollars from young business men in the churches, leaving the millionaires to piece out the balance.

One thing is certain, that this Fund is essential to our denominational self-respect and future stability.



Latest from China

THE situation in China is recognized at the Mission Rooms as involving a serious and perhaps prolonged interruption to mission work. Present conditions involve suspension of the work in West and Central China. From communications received from our own missionaries and other sources it is believed there is no cause for grave anxiety regarding the safety of missionaries.

In West China the missionaries from Siufu and Kiating, and Dr. and Mrs. Shields and Mrs. Salquist from Yachow, are at Chungking, where ample protection by English and other naval forces is assured. So far as known Mr. and Mrs. Taylor, Mr. Dye and Mr. Foster are at Chengtu, Mr. Openshaw is at Yachow, and Mr. and Mrs. Wellwood and Dr. and Mrs. Humphreys are at Ningyuen-fu.

A telegram states that consular orders have been given directing the removal of all foreign residents from Hankow, Hanyang and Wuchang in Central China. It is learned from Shanghai that Miss Crawford, Miss Roeder and Miss Cody have reached Shanghai and that the other members of the Central China mission are expected there.

The new outbreak is wholly different in character from the old troubles which represented an imperial policy hostile to foreign residence in China. The present movement, while originating in certain local troubles, is related fundamentally to antagonism to the ruling Manchu Dynasty. Both the insurgents and government officials are committed to the protection of foreigners. But control of popular uprisings is difficult, and the safety of all workers in China should be a subject of earnest prayer. The revolt is likely to be widespread, but the ultimate result will, like that of the Boxer troubles, be favorable to Christian work.



Why Not Do It Here?

THE Maritime Baptists, having a missionary debt of some fourteen thousand dollars, set a day for a special appeal to the churches to clear it off, so that the work of the year might not be hampered. Why would that not be a good idea to adopt with regard to the hundred thousand dollars or so of indebtedness of our societies? Something must be done beyond the regular methods. There is to be a big gap between the total raised by the apportionment, even if all the churches come up to the apportionment. As the announcement elsewhere made shows, if the apportionment is not taken as a minimum and exceeded by thousands of churches, there must be raised in some way not less than \$240,000 if the debts are to be

paid and the work of the year be carried on.

The receipts up to date are not such as to warrant expectation of a surplus over the apportionment. Some sort of special effort will have to be made. Of course the best way to make it is for the churches to set diligently to work to

raise the apportionment with a splendid plus. That would be far better than to be obliged to resort to a special call. But anything would be better than late offerings and an increased indebtedness at the end of the year. We are convinced that this will not be the outcome. Now is the time to begin to avert it.



Note and Comment



MISSIONS has never invited its readers to a richer feast. By the new addition to its circle the magazine will gain in richness and completeness. This month the reader will tour from Far East to Far West, and will be callous indeed if his sympathies are not stirred at some point in the procession of the pages. Next month, however, we shall surpass this number, having had to give much time recently to setting up new housekeeping arrangements. Be getting ready to make us a Christmas present by giving as one of your presents to some non-subscribing friend a subscription to MISSIONS for 1912.

¶ Given a pastor on fire with zeal for the evangelization of the world, and you have a church in earnest about its local work.

¶ A Christian should never be satisfied with anything less than a world horizon. We rejoice in welcoming the *Tidings* readers into MISSIONS' circle because nothing but the whole is enough for the spiritual development of our Baptist men and women.

¶ The *Spirit of Missions* tells of an Idaho vestryman who said: "We will pay our missionary apportionment even if we don't heat the church." And it adds that the church was plenty warm enough every Sun-

day that winter. True it is that warm hearts in a cold church are better than cold hearts in a warm church.

¶ The spirit of the West in its bold initiative, even in Christian work, is reflected in the call that was recently sent out in a western city for a "Baptist Builders' Boosting Banquet."

¶ Through the kindness of Mrs. J. B. Wilson, who heard it and was impressed by its strength, we have in hand the argument in favor of the combination of all our missionary magazines in one, made by Mrs. John Carey Tilton of Concord at the Woman's Missionary Meeting held in connection with the New Hampshire State Convention at Manchester. The question was brought up for discussion, as we presume it will be at other meetings during the winter. We shall publish the argument next month. Meanwhile, we hope that the appearance of the Woman's Home Mission Department in MISSIONS will commend the *Tidings* union so strongly as to form a concrete illustration difficult to overcome. We think that the argument most common as to "loss of our identity" will be effectively met by the magazine itself.

¶ A plan for a Jewish agricultural colony on a large scale in Utah is announced in the *American Hebrew*. Two rabbis of Philadelphia are sponsors for the scheme, which

the general manager of the Jewish Aid Society pronounces utopian and apt to lead many poor people into distress. If the plan is workable it would be an excellent one. There are too many Jews congregated in the great cities, and they would make an admirable foil to Mormonism.

¶ Secretary Wilson takes his place among humorists of a peculiar stripe when he excuses his accepting the position of honorary president of the Brewers' Congress on the ground that the farmers are so greatly interested in raising hops and barley that he, as their representative in the nation's cabinet, might well recognize one of the chief consumers of these products. It is a sorry sight, all the same, to see a cabinet officer in such a position, and the farmers would be the first to repudiate such a linking of their reputation with a traffic that is the deadliest enemy of human progress and good morals. The public protests against this official recognition of the liquor trade have been none too strong, and the President may well hope to be relieved from such an official burden.

¶ Quoting our paragraph on the need of a national divorce law or a uniform law in all the States the *Canadian Baptist* says: "In Canada we have but one divorce law for the Dominion; what we greatly need is one marriage law." Certainly the position of the Catholic Church in Canada with regard to the legality and recognition of marriages should not be tolerated by the government. Perhaps the new administration will deal with the papal decree on mixed marriages in a different manner from the toleration of the Laurier government.

¶ When Governor General W. Cameron Forbes of the Philippines was troubled with blackmailing Chinese he promptly deported them as "undesirable aliens," and was sustained by the courts in his action. We wish someone with backbone would apply the same treatment to blackmailing and "blackhand" Italians in this country.

¶ A Jewish University is proposed for Jerusalem, and the first step toward establishing it has been taken by Banker Rabinerson of Kieff, Russia, who offered before the Zionist Congress to finance a Jewish steamship line direct from Odessa to Jaffa, thus providing

direct means of transportation from Russia, where the Jews are most numerous and severely oppressed, to Palestine, their ancestral home. His plan is to establish in Jerusalem a body somewhat similar to the French Academy. An international committee of Jewish educators is to elect scholars and supervise their work, each scholar to have a liberal allowance to carry out archæological or literary investigation, probably in Jerusalem. There are already schools and technical institutes in Palestine. To start the work Mr. Rabinerson has founded two scholarships, and the movement has the support of distinguished Jewish scholars in Europe and America.

¶ The merging of the missionary interests of the Free Baptists in our various societies has been followed by the union of the *Morning Star*, the only paper of the Free Baptists, with the *Watchman*. We shall miss the *Morning Star* from our list of exchanges, for it has been an unusually readable and instructive paper, ably edited. Since its editor, Dr. Mosher, is to be on the *Watchman* staff, his good work will be transferred to its pages. He will be a welcome addition to our journalistic corps.

¶ Minister Lloyd-George of the British Cabinet promises that a bill for the disestablishment of the Welsh Church will be introduced into Parliament and pressed to passage. He says Welshmen have fought for generations to win this measure of justice, and he is confident that the next year will see a victory that will mean religious equality in Wales and a restoration of the national church endowment to national purposes. The Welsh will support Irish home rule and ask the same self-government for Wales and Scotland.

¶ Rev. Samuel Russell, pastor of the Tabernacle Baptist Church, Manchester, N.H., where the State Convention met this year, has entered upon the twelfth year of service there. During his pastorate 596 have been added, 53 during the past year. The present membership is 693. In connection with this fine record, it may be said that it was Pastor Russell who introduced the church plan of giving a subscription to *Missions* to every member contributing ten cents a week to the home and foreign mission work.



STATE DITCH NO. 47, SHOWING HIGHWAY ALONG BANK

A New Chapter of the Creative Week in the West

By Field Secretary L. C. Barnes, D.D.



FIVE great factors in making a new world in the western half of the United States were sketched in a previous article in *MISSIONS*. There is another factor which bids fair to be among the greatest, standing in efficiency close beside the irrigation of the deserts, though it is exactly opposite in the means used. This is the drainage of the lands which have too much water.

General popular attention has not been called to this yet, but the Government has done much preparatory work in this direction and so have some of the states, notably Minnesota. It means even more to the country at large than irrigation, since, vast as the territory is which can be profitably irrigated, there is a much greater area which can be profitably drained. Some 60,000,000 acres are irrigable. At the

lowest estimate 70,000,000 acres are drainable. Careful students believe that a full inventory of the latter would show more than 100,000,000 acres. There is a drainable area equal to all New England, New York and Pennsylvania combined. This land being all of it available for tillage and being the richest of soils, would be capable of supporting in comfort as many as one-third the entire present population of the United States. Lands reclaimed by drainage, like those reclaimed by irrigation, provide a basis for the highest type of civilization, because small holdings of ten acres are sufficient for a family, and people will live so near together that they can have the conveniences and stimulation of close fellowship.

A recent visit to Northern Minnesota enabled the writer for the first time to see this creative factor in operation. Vast levels which were marshes not long ago are now dotted with settlers' cabins, and splendid crops are growing. As our train was passing through a

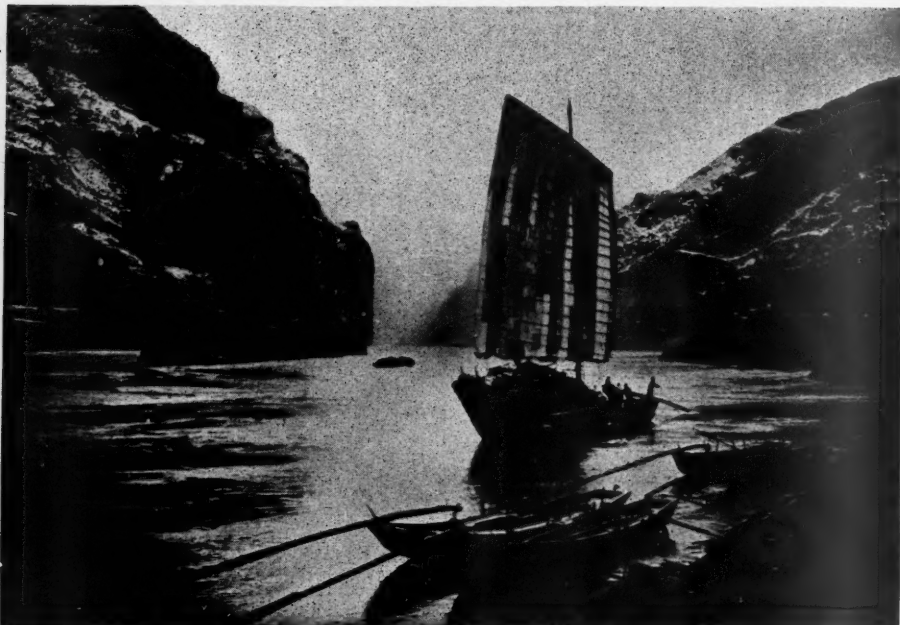
great stretch of drainable country southwest of the Lake of the Woods, the conductor kindly stopped the train that I might alight for a close inspection of the ditching process. One of the incidental benefits of drainage is that it builds good roads — the greatest boon in a new country — at trifling cost out of the earth thrown up on one side of the canal. The southern half of Minnesota is largely an old country, though it has been settled scarcely more than half a century. But the northern half of the State is a new country. In the past its great industry was lumbering. It still has some of the great lumber mills of the world, but the cut-over country is now being occupied for farming. It has characteristics of new country which once marked Iowa, before that Michigan, before that Ohio, and before that Vermont. Large congregations of pioneer farmers greeted us. Ox teams are in common use. But one day we were whirled in an automobile to hold meetings at three widely separated points, yet for several miles had to creep over corduroy roads. Only one service that day was in a chapel. One was in a settler's home. He was once a saloon keeper, but now in apostolic fashion has a church in his house. Another meeting was in a schoolhouse filled with stalwart farmers, who left their haying at a critical hour in order to hear the gospel. These three churches are all Swedish. The Swedes are the Yankees of the future. In a somewhat older part of the state which we visited, where home mission work among the Swedes was begun with the first settlement, a whole prosperous county is now almost exclusively Baptist.

The settlement of the cut-over country is opening a wide field for missionary work. So is the development of the mining country. Promising towns shoot up almost in a day. We saw them doing it. The American Steel

Company is putting fifty million dollars into great reduction works near Duluth. The first "unit" costing ten millions is well under way. This Minnesota Gary is inevitably to have phenomenal growth like its namesake in Indiana. Both Garys have a valid, tremendous claim on home mission money, but so far there is none in the budget for them.

But more significant than either the cut-over or the iron-mining country is the drainage country. The iron ore will last for many years even though steam shovels are scooping it up half a carload at a time. But the deep muck of drained lands, properly tilled will last forever. One-fifth of the most fertile land in Great Britain and Ireland was once a bog, fen and morass. Two-fifths of Holland was once under water. In northern Minnesota one drainable tract of 400,000 acres has been surveyed for the purpose and can be drained for less than \$5 per acre. Another tract of 2,500,000 acres can be drained at a cost of only \$2.50 per acre. The average cost of irrigation works is \$30 per acre. In 1909 and 1910 the Minnesota Drainage Commission constructed 460 miles of ditches to drain and reclaim 545,085.44 acres of land at an average cost of only \$1.25 per acre. There probably never was anything equal to this before in human history, by way of swift creation of habitable earth. This process is to go on for years since there are 10,000,000 drainable acres in Minnesota.

Think what this means in the way of the pouring in of permanent population. It means the coming of three or four million people. We are doing next to nothing in laying the foundations of Christian civilization in this garden section of the country. When directly before our eyes God is creating a new earth to teem with humanity, what right have we to withhold from it the knowledge of His love? Are we large enough for large things?



OX LIVER GORGE AND RAPIDS ON THE YANGTSE RIVER

"From the Land of Sinim"

By John L. Dearing, D.D., of Japan



WHEN we are hearing so much of uprisings and revolt and danger in parts of China, it is interesting to locate these places again and call to mind where Szechuan Province and Chengtu are, and what are the conditions characterizing these places which to some may be little more than names.

Geographically we may say that Chengtu, the capital of the Szechuan Province and the seat of the recent revolt, is on a parallel with New Orleans, and is almost the exact antipodes of El Paso, Texas. As regards China, however, it is difficult to realize the remoteness which characterizes the Province and its isolation from the rest of the country. Szechuan Province is reached by means of the Yangtse River, which is easily navigable for 1,000 miles to Ichang, but from there on progress is perhaps as difficult as on any navigable river in the world. During the

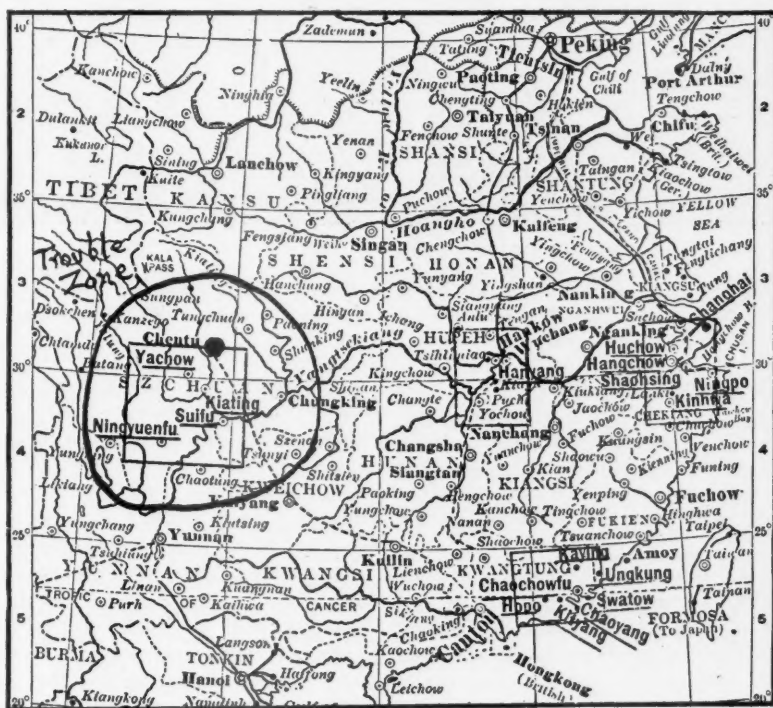
winter when the water is low, the long gorges and swift rapids are slowly conquered by means of hundreds of coolies who draw the boats up over the swift water by bamboo cables which have worn innumerable marks in the rock along the river's banks. For centuries this slow mode of progress has been practically the only way of connecting this interior Province with the outer world. Szechuan thus has in point of fact become a country by itself. The Province is larger than France, and the population is greater than that of France, and because of its productiveness it is perhaps the wealthiest Province in China. In the old days it was called a ninety-two days' journey from Chengtu, the capital, to Peking. It is no wonder that the central government has little control over this remote territory. A peculiarity of the people of the Province is that there are few who are natives. Nearly all are immigrants from other Provinces, many of them or their ancestors at least

having come in many years ago after wholesale destructions of the people in the Ming rebellion. There is everywhere evidence also of the mixed blood of the people resulting from the mingling of the Chinese with the warlike wild tribes on the western border, and hence there results a more bold and free-spirited, a less easily controlled people than are found among the pure-blooded Chinese.

Chengtu is one of the finest cities of China. Its streets are wider and cleaner, and the public buildings are more attractive. The city is well laid out and in every respect it gives the appearance of prosperity. It is situated in the midst of a broad rich plain very thickly populated and well cultivated. This plain is said to be the most thickly populated and highly productive piece of land of its size on the globe. When it is remembered, however, that this city of half a million people or more is situated far to the west of the impenetrable mountain ranges and can only be reached in the winter when the water is low, and that in the summer the swift current of the river makes navigation

practically impossible — and this year with the floods and unusually high water especially so — the difficulties which beset the Chinese Government in its effort to suppress an uprising under such conditions are seen to be far from slight.

The cause of the uprising seems to be the action of the government in making foreign loans for the construction of railroads. The very strongly patriotic feeling in this part of China leads the people to wish to develop their own land without foreign help. At Ichang last winter the writer twice visited with deep interest the work of building a railroad without foreign aid or direction. Ichang is the eastern terminus of the proposed railroad from Ichang to Chengtu. From here to Hankow steam navigation by the river is comparatively easy, and in time the road is expected to be extended to connect with the Pekin-Hankow road there. I found a Chinese engineer trained in America in charge of the construction. Already about thirty miles of road had been well built. Unlike an American company, however, they had begun by constructing a



SECTIONS OF WEST AND CENTRAL CHINA WHERE REVOLUTION EXISTS

splendid terminal consisting of car-shops, round-houses for engines, and everything that was necessary for the terminal of a great railroad, together with the finest railroad station to be seen in China or Japan. This all done before the road is opened, and when some of the Chinese say that they do not expect to complete the road for at least twenty years. Two engines were in running order and were puffing back and forth upon the short line as a sort of object lesson to the people, and frequently through the day one would hear the blowing of their whistles as they were driven up and down the short line of road. Great difficulty was experienced in the matter of beginning the tunnels. Two of these had been constructed,

Lu Shan, about three hundred miles or more up in the foothills of the great western ranges, I talked with the local agent of the railroad. He told me that he had sold sixty-three shares already in his town for the road at fifty taels each. When I expressed surprise he explained that while the people generally did not specially care to own shares in the road, yet that the financial condition of the people was very carefully estimated, and when it was determined about how many of the gentry were able to buy shares, then a sort of semi-official pressure was brought to bear upon them to buy a share or two each, and while little profit was promised, it was held as an expression of loyalty to the upbuilding of the prosperity



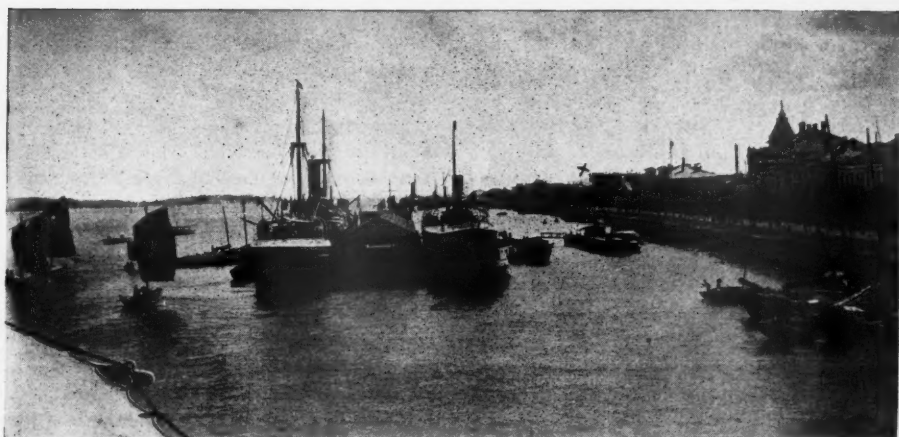
A CENTRAL CHINA GROUP, WITH VISITORS

Top row, left to right: Norman Case; Dr. Emilie Bretthauer; Mrs. J. H. Deming; Rev. J. H. Deming; Miss W. Roeder. Middle row: W. L. Ferguson; Dr. G. A. Huntley; Mrs. Huntley; Dr. J. L. Dearing; Rev. S. G. Adams; Mrs. S. G. Adams; Rev. W. D. Gates. Lower row: Dr. Barbour; Mrs. J. S. Adams; Rev. J. S. Adams; Miss A. L. Crowell.

but the Chinese coolies did not like the idea of working in the dark and objected to this kind of work. It was apparent that great difficulty would be experienced in the digging of the many tunnels necessary before the other side of the mountains can be reached.

The work appeared to be carried on most slowly and at far greater expense than was necessary. And yet one could but admire the loyalty of the people to this great enterprise. All through the Province of Szechuan the deepest interest in the railroad was manifest. Not only in the eastern part

through which the road is to run, but far to the west on the borders of Tibet as well, the interest was most keen. In a little town of the country. They did not wish their land to fall into foreign hands and it was to avoid this that they responded when otherwise they would not take any share in it. Such a widespread interest having been aroused in the project, and the appeal having been so strong to hold the road from the control of foreigners, the recent riots can be the better understood when it is realized that the people feel that foreign control is certain with the completion of a foreign loan.



HANKOW BUND (FOREIGN QUARTER). X MARKS HANYANG HEIGHTS, WHERE MOUNTED GUNS COMMAND THE THREE CITIES

While the attitude of the people throughout the Province seems unusually kindly and considerate towards the missionaries and others who are dwelling among them — and nowhere in China have I seen the people so cordial and free from expressions of dislike — yet as regards foreign capital or governmental control, they are not only afraid, but oppose anything looking towards it with great spirit. Inflammatory posters have been long pasted upon the city walls of many cities, calculated to arouse the people in opposition to any act by the government favoring the loans. Beyond a doubt the spirit of the people is greatly aroused and it will be difficult for the government to cope with it.

Any serious difficulties with the missionaries are not to be apprehended. If anything of the sort occurs it will be either the result of false rumors set on foot by evil-minded persons such as are to be found everywhere, or because the people know that ill treatment of the missionaries will arouse the foreign countries to turn upon the government of China, and so to secure this result more quickly they may cause some trouble. Any really deep-seated hostilities are, however, not to be apprehended. The possible interference with the progress of mission work is one of the deplorable results of the present uprising. Work has been splendidly organized throughout the Province. Nearly all mission work here is comparatively new. The men sent there

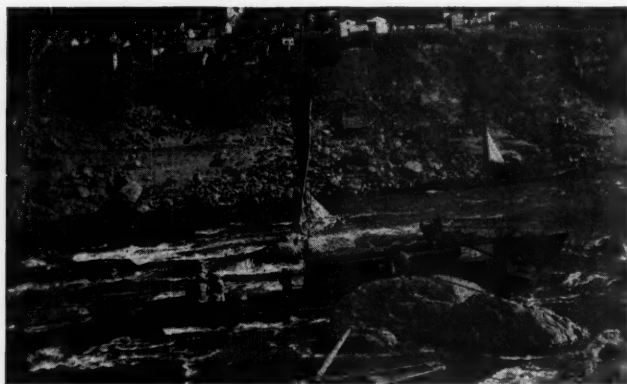
have profited by the mistakes made in mission work in other parts and have built well. By a division of territory and careful co-operation the country is well covered without duplication. Even the China Inland Mission has so divided its work that its missionaries in the eastern part of the Province are of the Episcopal order and under a bishop, while its workers in the western half are of Congregational polity and directed by a superintendent. The strongest mission by far working here is the Canadian Methodist, which has over one hundred missionaries in the Province. Splendid mission buildings, including hospitals and printing press and residences, girls' school and theological schools, are to be found in Chengtu. Outside the walls of the city is the new Chengtu Union University in which nearly all denominations working in the Province are united. A splendid beginning for a university has been made. It is hoped that this uprising will not materially interfere with the carrying on of this work. In case the riots should become so severe that missionaries are compelled to leave Chengtu there are but two ways in which it can be done. First, by chair to Chungking, which is a distance of some three hundred miles and takes nearly a week to accomplish. This, however, at this time, would be most difficult, as it would require a considerable number of coolies to take a family out together with the necessary provisions for the trip. When one thinks of the large company of missionaries

in Chengtu as well as the foreigners in government employ in the post office and in the government colleges, the Y. M. C. A. secretaries and their families, the Bible Society and Tract Society agents and the several consuls of Great Britain and France, making altogether over one hundred foreigners, it appears wellnigh impossible that any number should withdraw in that way. The only way left is by boat. Very small boats could pass down the small Min river. It would be difficult to get the number of boats necessary for so many people and the country through which they would pass if at all inclined to be hostile could be made very difficult. It would be a trip of some three or four days to Kiating where slightly larger boats could be taken to Suifu, two days further on, and there larger boats still could be taken for the four days' trip to Chungking. One would then be under the slight protection of the small gunboats which usually are anchored there. Chungking has a considerable foreign community and would be regarded as comparatively safe even in case of a dangerous uprising. From here it would be safe to descend the river only when the waters are lower, and no attempt would be made at this time of the year unless under extreme conditions. It is to be remembered that an attempt to ascend the river at this time of year from Ichang may require several months, so that the reports from Peking, of the officials sent from the outer world to

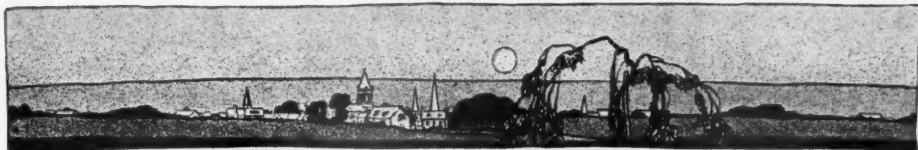
suppress the rebellion sound more imposing upon paper than they actually are, and the people of the Province are likely to take care of their own affairs pretty much as they like for some time to come, even as they have done in the past.

This is not the place to discuss the work of Baptist missions in this wonderful Province. It should, however, be noted that we have in Chengtu Mr. and Mrs. Taylor, who are connected with the University, also Mr. Dye, teaching in the University, and Mr. Foster, who went out last year to prepare to take charge of the academy at Suifu. The present indications are that friends have little cause for anxiety either for these or for our workers at Kiating or Suifu, while Yachow and Ningyuen-fu are so far to the west that the uprising is not likely to affect them. It is well that we all remember earnestly in our prayers these brave workers who are so far away from all help even if it were needed, and who are doing a work that calls for men and women of heroic mold. And such they are who are standing at these outposts of the church, engaged in a task that may well challenge the admiration of all. I found, however, as I passed among them a few months since that no one was conscious of doing more than his duty in trying to make known the Saviour to those in such great need, but rejoicing rather in the service committed to them.

Yokohama, Japan.



HOUSEBOAT IN THE YANGTSE RAPIDS



The Ministers' and Missionaries' Benefit Fund

A Statement by Secretary Tomlinson



LAST June at Philadelphia an offer was made by "a man from Pennsylvania" to give \$50,000 toward a fund for the benefit of our aged or disabled ministers and missionaries and their dependent widows and children. This gift was conditioned upon the denomination pledging \$200,000 more before noon of Christmas Day, 1911. The Northern Baptist Convention accepted the gift and appointed a Board to raise and administer this fund. This Board is now at work and appeals to you for immediate help.

THE NEED

The condition is appalling and tragic. Many of our old soldiers of the cross are not letting their wants be known. They die without complaint and in silence. It would be easy to describe the pitiful condition of some of these heroes. The number can easily be understood when we learn that last year the Presbyterians had 1,197 on this roll of honor. That denomination is smaller than our own. All that we have been doing has been done through a few local institutions which have done heroic service, though inadequately supported. The Board plans to coöperate with all existing institutions and greatly to enlarge the work.

GREATER THINGS AHEAD

If the conditions of this gift are met there are greater things in store. This is the supreme opportunity. Is there anything of greater importance just now than making provision for those who faithfully have served us and their Lord and now are in dire need? What is it "to receive a prophet's reward"?

WHAT OTHERS ARE DOING

There is at the present time a widespread awakening to this condition among other Christian bodies. The movement is general. The Presbyterians are adding \$6,000,000 to their present fund of \$1,750,000. The Episcopalians are raising a fund of \$5,000,000. Last year the Methodists *expended* \$800,000 in this work. If others can do, so can we! We know the appeals are many; but just now, in view of the need and the opportunity afforded by this conditional offer have we anything before us as important as this? Honor (not charity) to whom honor is due! The world in part at least values any work in proportion to the valuation placed upon the workers. Is not this in accord with the teaching of our Lord? "He that receiveth you receiveth me." Give the movement just now the right of way. The need is tragically pitiful, the task of meeting the condition is appalling. Your help is implored!

HOW TO HELP

1. *By pledges or cash.* Payment of pledges may be made in instalments and so be not burdensome to any. Pledges as well as cash count in meeting the conditions of the promise of \$50,000. *Don't forget that every cent of every dollar pledged goes directly into the fund. There is not one penny deducted for the expenses of the Board.* This is a unique condition!

2. *By informing yourself as to the facts.* The Board provides literature, pledge cards, etc.

3. *Give and then get to work.* "How shall I work to help you?" is a frequent query. Here is the plan one man adopted: he classified the men and women in his church, making a separate class of those who might give \$100 cash if payments were made easy



Devotional

A Prayer of St. Columbanus

B Lord, give me, I beseech Thee, in the name of Jesus Christ, Thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do Thou, O Christ, our dearest Saviour, Thyself kindle our lamps, that they may evermore shine in Thy temple, that they may receive unquenchable light from Thee that will enlighten our darkness and lessen the darkness of the world. My Jesus, I pray Thee, give Thy light to my lamp, that in its light the most holy place may be revealed to me in which Thou dwellest as the eternal Priest, that I may always behold Thee, desire Thee, look upon Thee in love, and long after Thee. Amen.

Prayer of St. Columbanus, Irish Missionary of the sixth century.



PRAY

That the Christian church in Christian lands may be purified and revived, so that the missionary forces at the front may have behind them a loving, giving, believing and praying church.

That a special blessing may rest upon our Laymen's Campaign and upon the Women's Conferences in the Far West.

That the union of *Tidings* with *MISSIONS* may bring new inspiration to the whole cause and be a lasting gain for unity and strength.



The Holy Spirit's Missionary Program

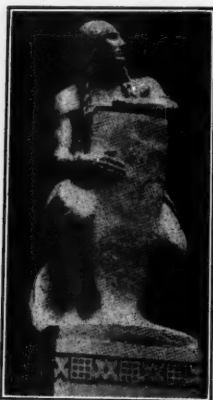
CHRIST outlined a program for the operation of the Holy Spirit, and it was missionary. He told His disciples that when He should come they would be endowed with power. And this power which they were to have was to be used in testifying of Him, beginning at Jerusalem, then to Samaria, then to the uttermost parts of the earth. That was the program which the Holy Spirit found waiting for Him when He came to earth. That was the use which the disciples were to make of this new power when He came. The Holy Spirit adopted

this program, for when He came, the first thing He did was to enable these waiting disciples to testify to Christ in the tongues of the nations of the earth. It is tremendously significant that the initial act of the Holy Spirit on earth was missionary. His first manifestation of power had a worldwide meaning. Every person there, whatever his nationality, heard of the wonderful works of God in his own tongue, and this because of the Spirit's power. He adopted this missionary program; and He carried it out. A church was organized in Jerusalem; but the members became narrow and exclusive. They shut themselves up to themselves, and cared only for the prosperity of the church at Jerusalem. All around them were people who needed Christ, but they did not care for that. So under the supervision of the Spirit, that church suffered sore persecution, which sent them out to the people beyond. They went out finally, but not until calamity came. He got them out of themselves, but only by disaster to their exclusiveness. All this served the Spirit's purpose. They went everywhere preaching Christ. A church was formed at Antioch. Barnabas and Saul went there. They stayed more than a year. The church prospered. Barnabas and Saul were the leaders. But a call is made for these two men, the best they had. Five hundred thousand people in Antioch, only a small fraction in the church, and yet someone calls for these two men to whom the church looks for leadership; and called for them to send them far hence when so many right there in Antioch were yet unsaved. This someone was the Holy Spirit. He is carrying out the missionary program. Under His direction and by His power the work went on until the gospel was given to what was then the farthest ends of the earth. Think of any Christian or Christian church praying for the power of the Holy Spirit, and yet opposed or indifferent to missions! Think of a Christian or Christian church desiring the fellowship of the Spirit, and yet out of harmony with His program! — J. A. MAXWELL.



A Genuine Indian Camp Meeting

By Charles L. White, D.D.



its environment of Indian tradition and customs, was a change at least from what had engaged my attention for the last few years. There was no suggestion of the academic atmosphere, and the living pictures, changing with a dramatic effect which was all the more wonderful because natural, were of the kind to make one's eyes grow moist, as his heart felt the pressure of the constraining love of Christ upon these Christian Indians.

A SUNRISE SERVICE

We were awakened each morning by the weird voices of Indian chiefs long ago trained to the war-hoop, but now calling the camps to the sunrise service. The days were filled with meetings that began before breakfast, and with slight interruptions for refreshment and conferences, continued until late at night, and once until nearly one o'clock

MY life has been forever enriched by a week's visit among the Blanket Indians of Oklahoma and their devoted missionaries, who labor so skillfully and patiently among the people who have been wonderfully responsive to the message of salvation. To live four days in a tepee, with

in the morning. Each hour yielded fresh evidence of the red man's sincerity, and gave full proof of the genuine work accomplished by his teachers, who have so beautifully interpreted by their lives and lips the message of Christ to these children of the prairies. As the days progressed, the cumulative evidences of the Indian's piety, as he offered his earnest prayers and gave his childlike but often profound testimonies, were what I had hoped to obtain at the Association of these Blanket tribes.

AN INTERESTING CAMP

The occasion called together about seven hundred men, women and children, who all lived in tents and made a large camp arranged in a most interesting form. These belonged mostly to the Kiowa, Arapahoe, Pawnee, Comanche, Apache and Cheyenne tribes. The majority were Cheyenne, as these Indians entertained the Association. This year the numbers were less than usual as only delegates from the outside churches were invited.

The hospitality of the hosts was of the primitive kind, very generous, and each day included the killing of two beeves for immediate consumption. The cutting of the meat and its distribution to the tents occurred in the centre of the camp, and was done at least in an expeditious manner, and with no attempts at the cold storage ripening processes.

Nearly one hundred tents were well filled with quickly movable furniture, but with



REV. F. L. KING

REV. ROBERT HAMILTON

REV. H. H. CLOUSE

THREE VETERANS OF THE INDIAN MISSIONS IN OKLAHOMA

iron and brass bedsteads and good mattresses and springs in evidence. It was clear from the first that while the social element was valued, these interesting people were drawn together by a distinctively religious impulse.

The location of the camp was very picturesque, on a terraced plain, sloping to two ravines skirted with oak and cottonwood trees, and near a little river, which might well be called the Jordan, for here the first Cheyenne Indians were baptized. This was what greeted us the first morning as we walked from the missionaries' camp, heeding the call of the aged chiefs, and having hastily prepared for the sunrise service.

Already the Indians were moving freely about. Some were attending to their horses here and there in the nearby pastures, and others were slowly approaching, alone or in small groups of friends and relatives. Across the creek by the nearest tent stood a father, lovingly holding in his arms a baby, while the mother was preparing their meal for the new day.

AN IMAGINARY CONVERSATION

Two aged chiefs stood for a moment on the bank of the creek, and I imagined I could hear one say to the other:

"How different this is from the old days when you and I fought those very Indians

across the divide. Now we are all in the Jesus road together."

"Yes," said his companion, "that is what the missionaries and the Great Mission Society have done for us. If it had not been for them, we would be still standing out there with our faces to the East and our arms stretched out, worshipping the sun as we used to do at sunrise."

"Yes," was the answer, "and you and I have learned a better way; we fight no more our white brothers, and we have taken our last scalps. Ah! those were exciting and wonderful days, but these are better, and I am glad the old days have gone. But I do wish the buffaloes would come back again. The last one I killed fell at the foot of that big tree down the creek."

As they walked along, thinking of the old war days, the silence was again broken by the older man, who said:

"When I heard Buffalo Meat call the camp this morning, and stood up and walked out to see the old chief pass by, I remembered the old days. How many times I have followed him on the war path! How many nights I have crept in the darkness behind his silent but swift steps to fall upon the camps of the emigrants, whom we killed and scalped! How often I used to fight by his side against some of the Indian chiefs who are in this very camp today!

"Oh what a man this Buffalo Meat was in those old war days! He was the most successful in bringing home horses and cattle which he took. He was the best hunter and raider of all his tribe; and now see him, a deacon in this church, and as gentle as a woman. All these Indians love him. Yes, even the Indians he used to fight, and whose horses he used to steal, love him. I remember the day he was taken by the officers and carried away and put in chains in the prison in St. Augustine, and I saw him when years after he returned to his home to go no more on the war-path. The same old look of war was on his face, but years after, when he became a Jesus Indian and was baptized in yonder creek, he became a new man. From the big mountain in Colorado to the Rio Grande, and far into old Mexico, from the high mountain in the West to the big river in the East we roamed and fought together, but we have found a better way. We now walk the Jesus road side by side and are glad we have found the light."

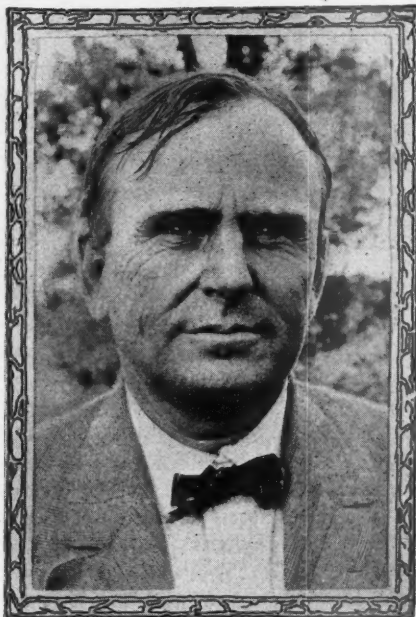
THE INDIANS WORSHIP

They have now reached the church tent, and the old men take their places under the big tepee, and the aged chief who has talked of the past years, rises and lifts his Indian heart to God in a prayer that will echo forever through the halls of memory, and whose spiritual vibrations one's soul will feel as long as life lasts. Testimonies translated by five interpreters to their own people, mingling with frequent prayers and Indian songs, made us feel that here at last was a simple proof of the Indian's capacity for responding to the love of Christ. Yes, he knows the Lord, for the grace of Christ is in his heart and the Christian graces are in his life. He has yet to attain the standard of the white man in the application of his religion to his various human relationships, but he is learning each day the secrets of the Lord which only Christians can discover.

The meetings lasted from Thursday morning until nearly one o'clock Monday morning. Much time was given to the conduct of business which was well guided by Moderator Clouse and his assistant Jesse Bent, an Arapahoe Indian. Other features of the meetings were prayer, the testimonies of Indians and missionaries, and frequent sermons by missionaries and visiting friends.

THE KIOWA ARE SINGERS

The Kiowa were the most popular singers of all the tribes, and the whites enjoyed their hymns as much as the Indians did. We often heard the hymn of which both the words and music were composed by Gotebo,

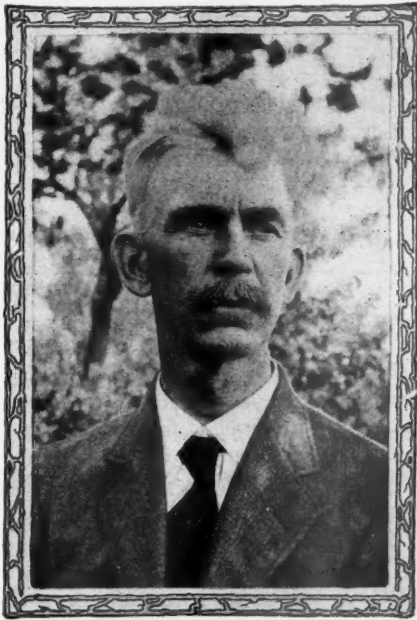


REV. G. LEE PHELPS

the former enemy of the white man, but now an earnest Christian deacon of the Rainy Mountain Baptist church. It is certainly an unusual religious service which contains singing, prayer and testimony in five Indian languages, with an occasional prayer in English, and an inspiring hymn sung by a quartet of missionaries.

The progress in the services was necessarily slow. The prayers were not translated by the interpreters, but the testimonies and sermons and many of the hymns were all repeated by the five interpreters, who explained to the groups of Indians sitting near to them the meaning of all that was said. Whichever way we turned the strange and unusual were everywhere present. An old Indian sitting near me wipes his glasses with his fingers, after holding them out in the rain, and then wears them with satisfaction, assured that they are clean.

On the way to one service I met an old chief putting on a pair of new shoes, but before he did so he drew on a pair of stockings, carefully washing his feet with wet grass, which he broke off and used as both soap and towel. A half hour later near this Indian in the morning meeting sat another who had been a fierce warrior. His locks were gray and around his neck was a silk handkerchief neatly tied in front and turned under a blue military coat, buttoned up to his throat, but with the handkerchief hanging down his back. His hair hung in front over his shoulders in two braids tied with pea-green cloth. The tips of the braids were



REV. W. A. WILKIN

split, extending several inches beyond the point where the hair ended. This man wore brown striped trousers, a broad felt hat with a leather strap that held several feathers, and a little cross above the bow, around which were small designs wrought in fine needlework.

A little boy of three years is crying lustily, and the mother at last quiets him by giving the child what he wishes. A boy of five is standing by the side of his bronze-faced father, who is rapt in attention. The child has two broad-brimmed hats on, one above the other, and is very happy in his play, which distracts no one's attention.

A COLOR SCHEME

On Friday the Indians continued to come in goodly numbers, in spite of a heavy rain, for what would seriously interfere with a meeting among the whites seems to have little effect upon the success of a gathering of red men. The rain kept away only those who were accustomed to coming late, and especially the women, who had the major part of the duties in the tents to perform. One woman arrives a half hour after the morning service began and, finding it difficult to secure a seat on the ground under the tent, sits on the wet grass with a white sheet around her, protecting herself as much as possible from the rain. When the weather clears for a moment, two little girls, weary of the confinement of the meeting, swing on the tent ropes. In front of them a woman is busy chewing gum, intent however on all that is being said. She wears a blue dress with white square spots, and an imitation camel's hair shawl with a red ground and yellow figures predominating. She stands just outside of the tent under an umbrella. By her side under the same covering is her neighbor, a portly Indian woman, clad in a brown dress marked with a white stripe eight inches from the bottom, and distinguished by a silk belt tied with long ends, in the tassels of which white and brown predominate. A third friend joins the two under the same umbrella; she is happy in a green dress, with a broad striped shawl, the principal colors of which are white and blue. This woman wears a silver belt two inches in width.

By their side are three girls neatly clad in brown and red dresses, under white shawls, and enjoying what protection they can secure under one umbrella, as they intently listen to the service.

Not far from them, and evidently anxious for plenty of fresh air, are two large women sitting on the wet grass, protected by one umbrella; one wears a white shawl; the other is barefooted and evidently in mourning, as her hair falls unkempt over her shoulders.

Under another umbrella stands a little girl with her mother, who holds on her back a baby, fastened in a red and white shawl. The sister's attention is frequently diverted by the playfulness of the baby, whom from time to time she stoops to pet. Another girl

perhaps their sister, has arrived, wearing a wine-colored dress and a yellow-dotted orange colored shawl with bright yellow figures in the corners. A woman who has passed through the Indian schools and speaks English fluently sits among her people in the front row. Behind her is an interesting looking neighbor, clad in dark blue.

THE BUSY INTERPRETERS

The simple service of which we are writing is progressing with the usual slowness which results from the repetition of everything by the interpreters. An Indian has just said:

"The devil has for a long time been fighting against God, but has never whipped Him yet. All roads, except the true one, change frequently. When the devil gets to the end of his road he does not quit, but makes a new one."

A dog outside the tent barks loudly, but no one seems to hear the noise. The interpreters repeat another Indian testimony:

"The Jesus road is the only road that gets off the earthly road into heaven. Don't let the devil deceive you that those other roads reach heaven."

It is now beginning to rain very hard, but the women sitting on the grass show no signs of moving. The missionaries sing the hymn, "Come every soul by sin oppressed," and an old wrinkle-faced Indian, sixty years of age, a member of the Pawnee tribe, whose name is "White Eagle," comes forward and sits in the penitent chair, thus signifying that he desires to enter the Jesus road. The Kiowa are singing as only the Kiowa can, and a mother with her baby in her arms, leading by the hand a little girl, perhaps five years old, comes forward to ask for the prayers of the silent worshippers. The older girl is not happy in her new surroundings, and her father comes to take the child to his part of the tent. The baby of the penitent mother cries lustily, but there seems to be no confusion, and nothing that has happened or evidently can happen interferes in the least with the solemnity of the occasion.

The service ended with a prayer by Dr. Kinney, who tenderly commended these first inquirers at the Association to the love and mercy of God.

By this time fortunately the rain ceased for a little while as the Indians returned to



"MY LITTLE ONES"

their tents. A few minutes later, two aged men of the Arapahoe tribe in a very dramatic way, after calling for the attention of the camps, announced at the top of their voices, and then silently in the sign language, an early council of their tribe.

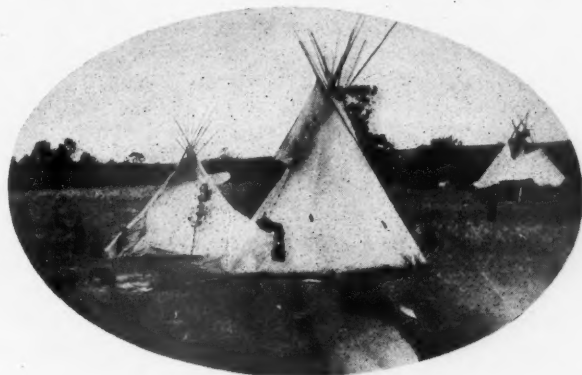
ANOTHER SERVICE

Another service began promptly at one o'clock, after the announcement by the moderator, Missionary Clouse, of the "road for the afternoon," by which he meant the program for the meeting. At the conclusion of this service I had an interesting conversation with Jesse Bent, the interpreter of the Arapahoe, who also speaks the Cheyenne language. He is well educated for a man of his opportunities, speaks English fluently, and is highly esteemed by the Indians. Several years ago, for conscientious reasons, he relinquished a good salary and became a farmer and the interpreter of one of our missions, for which services he received \$120 a year. He is a fine example of what the grace of God is accomplishing among the young men of his tribe. He reports that the tribal

dances still continue among many of the people, but the evil features are being gradually eliminated. Occasionally in the service one can see the scalp-lock with which the old Indians still dress their hair. One missionary told me that he frequently found a number of his congregation shaving during the services, but the Indian shaves by pulling

out his beard hair by hair with his home-made pincers. Spotted Bird, a Kiowa Indian, assured me that the Indian method of shaving is much better than the white man's way, for the white man has to shave every two days, and the Indian only about once in two weeks. There are some advantages in every method.

(CONCLUDED NEXT MONTH)



City Mission Work and Workers

By Rev. Frank L. Anderson

AN important meeting of the Association of Baptist City Mission Workers was held in New York City Sept. 22-24. All the sessions were in the nature of conferences, and actual observation of methods successfully used in New York and Brooklyn.

At the Friday morning session Rev. T. E. Schulte of the German Conference, in the absence of Rev. Jas. M. Bruce, Home Mission Society Superintendent of Foreign Work, opened the discussion on church edifice work for foreigners. He showed the tremendous need among the Germans. The discussion made clear that in the large cities it will be necessary to utilize the buildings for services conducted in several languages, and wherever new buildings are erected this demand should be considered by the architects and building committees. In our cosmopolitan centers such a policy would guarantee permanency to our Protestant work in any part of a given city. There was a difference of

opinion regarding the advisability of having separate church organizations of the various nationalities meeting in the same building. A committee consisting of Rev. Howard Wayne Smith, Rev. H. C. Gleiss and Rev. Frank W. Padelford was appointed to report at the next meeting.

The discussion of the subject "The Preparation and Distribution of Literature in Foreign Tongues" was opened by Rev. Howard Wayne Smith, who said no subject under consideration was more vital—in fact, all our advance work among foreigners will depend very largely on the wise use of literature. The supply is in no sense commensurate with the demand. The greater part of the literature that has been prepared is of such an inferior quality that its distribution will hinder rather than help in the work of evangelizing the strangers within our gates. Rev. John M. Moore in this connection made valuable suggestions regarding

the preparation of programs for classes studying city missions. He spoke in the highest terms of appreciation of the book soon to be issued by the Publication Society, *The Redemption of the City*, of which Rev. Chas. H. Sears, Secretary of the New York City Baptist Mission Society, is the author. Through careful study and wide experience he is well prepared to write so important a volume.

The Friday afternoon session was devoted to the consideration of coöperation with the various denominational agencies. The Woman's American Baptist Home Mission Society is doing a great work in our cities through its representatives. Miss Frances Schuyler expressed satisfaction with the work of the appointees of the Board, and the city mission superintendents expressed their hearty appreciation of the most excellent service rendered by the women missionaries in the cities. As the city problem becomes more and more acute the denomination will need a larger corps of workers in order to cope with existing conditions. Many of the downtown English-speaking churches are facing more difficult problems than are some of our foreign-speaking churches. For this reason the members of the Association felt that especially the downtown English-speaking churches will need the assistance of the denomination in securing women missionaries. Miss Schuyler said the Woman's Board has already begun to realize this phase of our denominational need. Rev. R. M. West of Rochester showed how the Northern Baptist Convention, which is a "forensic world of an academic nature,"—a forum where delicate questions may be discussed free from local prejudices,—gives opportunity for the treatment of our city problems in the spirit of a larger freedom than would otherwise be possible. One of the acute problems of city mission work is the budget. Shall the national organization recognize the budget of the city mission societies?

Dr. L. C. Barnes expressed his appreciation of the great problem confronting Christianity in the large cities. The Home Mission Society in coöperating with the city organization makes impossible sporadic city mission work. While more money is needed for the large cities the appropriations are as generous as possible in view of the income of the Society. Dr. Padelford, in speaking

of the relationship of the city organization to the State Convention, expressed the belief that this should be in the closest possible coöperation. The churches in the large cities should contribute to the work of the State Convention, and the State Convention should make appropriations for the weaker churches in the metropolitan centers, as well as in the country districts. The evangelization of the foreigners is more of a problem in the large cities than in the rural communities. This places a larger responsibility upon the State Convention. The need of the more general adoption of the newer and more comprehensive State Convention organization, on the general plan of the Northern Baptist Convention, was strongly urged by several. Rev. Howard Wayne Smith showed what work is being done, especially through the colporters of the Publication Society.

Superintendent Sears hit on an original idea when he arranged for a dinner in Chinatown. A number of representative Baptists of New York City were present and enjoyed the Chinese course dinner. There were several brief addresses from the Baptists of New York, including Judge Clinch and Dr. James A. Bennett, and also from the visitors from other cities.

No subject, perhaps, created more interest than that of the denominational responsibility for the training of foreign-speaking leaders. Prof. Antonio Mangano, head of the Italian department of Colgate University, presented this problem. He did not believe that workers among our foreign population should be trained in Europe. We need to make provision in America for the training of workers among our foreign speaking citizens. He showed the terrible lack of trained men in our foreign-speaking churches. He felt it an unwise policy to appropriate denominational funds for untrained men and women.

On Saturday evening, Sunday afternoon, and Sunday evening the representatives spent their time in observation work. While the formal sessions have been of great service to the representatives, without doubt the study of the actual methods used among the foreigners and in the downtown sections were of the largest possible significance to the superintendents and workers. The next meeting of the Association will be held in Pittsburgh, Sept. 3 and 4, 1912.



AN ORIYA VILLAGE IN THE FREE BAPTIST MISSION FIELD IN BURMA

The Free Baptist Transfer of Mission Funds



A MEETING of unusual interest was held in the Ford Building on Thursday evening, October 5, when a company of Baptists and Free Baptists gathered to witness the formal transfer of the mission funds and properties of the Free Baptist General Conference. Official representatives of the General Conference and the Home, Foreign and Publication Societies were present, besides leading pastors and laymen.

The spirit of the meeting was sympathetic and delightful, a genuine evidence of Christian union, and it is a pity that fifty thousand Baptists could not have participated. It was a historic occasion, unique in our history. The addresses were of exactly the right temper, and all seemed to feel that the transfer of missionary operations was but the precursor of an ultimate complete union. The word Baptist is sufficient for us all without qualifying adjectives.

The program was carried out under the direction of Col. E. H. Haskell, who happily voiced the general congratulations on an

accomplished work of large importance. He read telegrams of congratulation from President Mauck of Hillsdale College and the Maine Baptist State Convention. The first address was made by George F. Mosher, LL.D., for twenty-two years editor of the *Morning Star*, who now becomes an associate editor of the *Watchman*. He spoke of the two great movements of the day, the Laymen's Missionary and the Men and Religion Movement, directed to the awakening of men in our churches. Referring tenderly to what the Free Baptists were giving up, he said they did it because the union of Christians was more to them than sentimental or selfish considerations.

Secretary Barbour spoke for the Foreign Society. This was not so much the welcoming of an organization, he said, as of individuals who furnished splendid samples of missionary effort in India. No motive could promote Christian unity more than could the Great Commission. The Free Baptist constituency could be assured that the work handed over would be sacredly guarded. It is one work, and we are all one in it.

Dr. Hobart responded for the Home Mission Society, also for the Committee of the

Northern Baptist Convention which for nearly six years has been conducting the negotiations with patience and tact. He paid the highest compliment to the Free Baptist brethren for the courtesy and fine Christian spirit that had characterized all conferences and said he had never experienced greater satisfaction than in these gatherings. He told of his personal relations to Ransom Dunn, the great Free Baptist preacher, and of his boyish wonder why the Free Baptists and the other Baptists should ever have got separated. He gave some of the inside history of the conferences, and effectively made the points in favor of complete union, one of these being that "Our Lord will be glad to have this done."

Dr. Rowland for the Publication Society brought also the greetings of the Philadelphia Association, the oldest Baptist organization in America. He said the Publication Society was already publishing a number of new books by Free Baptist writers and was furnishing Sunday school literature to the Free Baptist Sunday schools, and was ready to do so to any extent. More than that, Dr. Mauck had already sent a contribution to the missionary work of the society. Dr. Rowland was happy in his illustrations, as in his conclusion that we are all going to work together, not selfishly, but for a common cause.

It remained for Dr. Anthony, who in addition to being the Secretary and Treasurer of the General Conference has been made Special Joint Secretary of the General Societies, to express the feeling of the Free Baptists. He said this reunion and union, for more was meant by it than coöperation, was due to an overruling providence. He had been profoundly impressed with the way in which the seemingly insurmountable difficulties had been removed, and with the spirit of gracious charity and forbearance on all sides; also with the way in which the Free Baptists had kept a solid front. Providence was in it all. He warned them, however, that the great Baptist brotherhood was not aware of what was taking place, and that there might sometime be an awakening and some disappointment and disturbance, so that patience would still be necessary. All would come out right however. No more Free Baptist churches would be organized in the home mission field. The

names are now synonymous. It is only the form that has been abandoned, and we shall soon discover that we are all represented without distinction in the Northern Baptist Convention and in all the societies. What we used to call yours and mine we now call ours and we are to use all the power we have to make this more effective. He knew of no movement thus far except this where we make one less denomination through the extinction of one that there may be only one. This had required sacrifices, but these were not all on one side. The future was full of hope.

Then the transfers were made, Rev. Arthur Given, D.D., of Providence, as treasurer of the General Conference, passing the securities in turn to the treasurers of the societies, Mr. Perkins and Mr. Moulton, who assured all that the trust would be held sacred and that something of far greater value than the money was recognized in this transfer of a work built up through the years by sacrifice and consecration. According to the agreements made, the actual present transfers are: to the Foreign Mission Society, securities, \$62,775; cash, \$3,794.05; a total of \$66,569.05. To the Home Mission Society, securities, \$42,124.36; cash, \$7,288.95; twentieth-century loan fund, \$12,054.63; a total of \$61,467.94. Other transfers will follow as adjustments are made.

After this solemn and dignified service, which was deeply impressive, with a hymn of praise and prayer of benediction the company dispersed. Let us all now join in the suggestion of Dr. Hobart that the next step is to get our churches in the country together and to obliterate as rapidly as possible all distinctions and reminders of a divided past. This union of missionary forces certainly should not mean less effort for any one but greater effort for all, made more effective through union.

□□□□□□□□□□□□□□□□

JESUS PRAYED: "THAT THEY MAY ALL BE ONE; EVEN AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY MAY ALSO BE IN US: THAT THE WORLD MAY BELIEVE THAT THOU DIDST SEND ME.



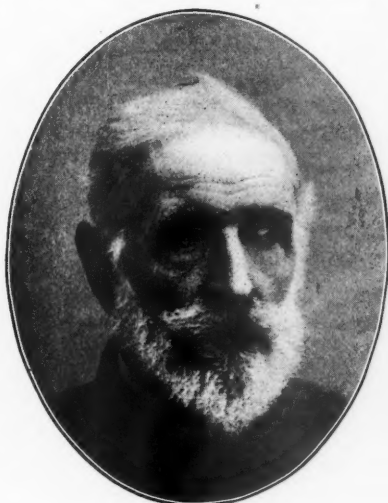
Dr. Anthony tells on the next page of the "Bengal Field."

The Bengal Field

THE Free Baptist Mission Field in India, located in the province of Bengal, directly west and south of Calcutta, was formally and officially adopted by the Board of Managers of the Foreign Mission Society as "The Bengal Mission of the American Baptist Foreign Mission Society" on September 25, 1911, and all of its missionaries were appointed missionaries of the American Baptist Foreign Mission Society. By this action the field and its workers become an

Training School in Chicago, and has served for a short time as home missionary in Utah.

Recent letters from the Bengal field report a threatened famine. Rains have been scant. The price of rice is becoming prohibitive for the poor. Much suffering is feared. The missionaries propose to institute famine relief works of various kinds to give the natives employment and at the same time make certain permanent improvements. Special contributions for these purposes are needed; but it is desired that donors will, at the same



REV. O. R. BACHELER
52 YEARS MISSIONARY IN INDIA



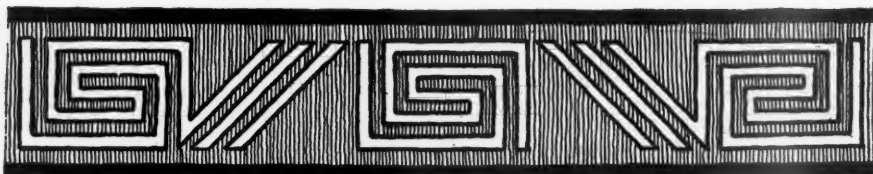
DR. MARY BACHELER
MEDICAL MISSIONARY IN INDIA

integral part of the greater Baptist brotherhood, and as such without further introduction will report itself and seek to do its work faithfully and well as "one of us."

Among the missionaries who sailed from East Boston, September 15, were Rev. and Mrs. H. I. Frost appointed to this field; and since their departure Miss Clara V. Goodrich of Bonny, New York, has been appointed. It is expected that she will accompany some missionaries of the American Board, sailing from New York, October 21, on the *Berlin* of the North German Lloyd Line for Naples, and that she will reach India soon after November 20. Miss Goodrich received a part of her training in the Baptist Missionary

time, permit their gifts to be used for general purposes as soon as the special needs are met, if the famine conditions should be assuaged early.

Beginning October 1, 1911, the treasuries of the Baptist societies were opened by mutual agreement, to receive contributions from Free Baptist churches and individuals. For legal reasons, and also to accommodate those whose habits and preferences do not permit sudden changes, the treasury of the General Conference of Free Baptists is still available, and funds sent to the treasurer, Prof. A. W. Anthony, Lewiston, Me., will be acknowledged and devoted to their designated objects.



The Critical Time

Read Bulletin Number One of the Northern Baptist Convention General Apportionment Committee

FACE THE FACTS



THE fiscal year of the Northern Baptist Convention is more than half gone. It is very important that at this time the whole denomination shall fairly and squarely face the facts of the present apportionment situation. Prompt and vigorous and continuous action during the five months that remain will do more perhaps than at any other period during the history of the Convention to insure the future success of the apportionment plan.

FACT NUMBER ONE

We have not yet learned how to escape from the long-time bondage of late offerings. The financial statement for the first half of the year shows only 19 per cent of the total budget received by the three general societies. The offerings from churches, young people's societies and Sunday schools show an increase of only \$823 over the same period for the preceding year for the three general societies.

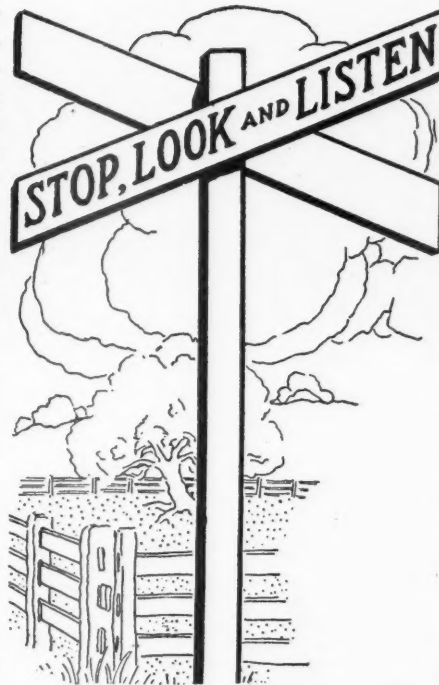
FACT NUMBER TWO

To close the year free of debt there must be received \$239,000 more than has been apportioned to the churches and may reasonably be expected from other sources in the light of the receipts of preceding years. \$113,000 is the deficit carried over from last year. The balance is the margin between what the General Apportionment Committee was able to apportion on the basis of reasonable expectation in the light of previous giving and the demands of the budget. This has been apportioned in previous years with the result that the apportionment has

invariably been far in excess of receipts. For example, there was received on the apportionment during the year ending March 31, 1911, almost \$400,000 less than the amount apportioned for that year. State committees were declaring their unwillingness to receive and apportion amounts so far in excess of what might reasonably be expected. There was serious danger that the apportionment would come to be regarded simply as an ideal sum, and not as a practical amount which every church should regard as its minimum objective. The General Committee therefore concluded that the apportionment ought to be made henceforth on the basis of reasonable expectation. This left a considerable sum unprovided for.

To help close this gap the budget was reduced, cut down indeed to the bleeding point. There was still left, however, the \$126,000 unprovided for. What must not be forgotten, however, is the fact stated in the last annual report of the General Committee, namely, that *this is by no means a new problem*. "There has been each year a large sum actually unprovided for because state committees in many cases have been unwilling to apportion the entire amount designated, and especially because the apportionments sent to the churches have been so far in excess of what they could be expected to give. This year, however, the difference between the budget requirements and apportionments is clearly disclosed." *Note well that the situation is not changed.* This large unprovided sum has simply been brought out into the open where it may be seen. This would appear to be the wise course, since there is the more probability that it will be provided for when the facts are all known.

Our obvious duty this year and the earnest hope of the General Committee is that the offerings may be increased so as to cover fully the budget requirements. It will be desirable then that the budget for 1912-1913 be kept down so that the amount that may be apportioned on the basis of reasonable expectation and the amount required from the churches on the basis of the budget adopted may exactly coincide. There will be great inspiration then for the churches in the thought that in so far as apportionments are exceeded a fund is provided for advance work.



FACT NUMBER THREE

It is necessary that two things be done now: first, an inquiry should be conducted to learn just what churches are in danger of falling short of their apportionment; and second, *a campaign of helpfulness should be organized to reach every doubtful church.* State committees will shortly make an investigation of the situation and needs, and it is hoped that all churches may respond promptly. The campaign of helpfulness will provide literature for distribution, educational material and methods for the creation of missionary interest, envelopes and pledge blanks for missionary offerings; and through systematic visitation by district secretaries, and state and associational apportionment committees and the work of the Baptist Laymen's Missionary Movement, personal help may be rendered to a large number of churches needing it.

FACT NUMBER FOUR

The apportionment problem is essentially

a problem of adequate missionary education and financial methods. The "standard of efficiency" adopted by the Northern Baptist Convention calls for the appointment of a church missionary committee, which shall do a thorough educational work and the adoption of the weekly envelope method of missionary finance. The Forward Movement educational material is strongly recommended by the Apportionment Committee for use in all Baptist churches. The committee continues to give the double envelopes free for the first year to churches

with a membership of less than two hundred, who are introducing weekly giving to missions for the first time, and will agree to conduct an "every member" missionary canvass. To larger churches the envelopes are furnished at half price.

THE APPORTIONMENT AND MORE

Let this be the slogan in every church. Accept the apportionment as the foundation upon which a structure shall be built as high as the resources of the church make possible. Let all offerings now in the hands of church treasurers *be forwarded immediately* to the respective missionary treasuries. Let pastors who are in doubt as to the ability of their churches to raise or exceed the apportionment report their needs and secure the help that can be given. Let earnest and continuous prayer be offered in the churches that the work of our denomination this year may be worthy of our history, our numbers, our doctrinal position. Let us come up one and all to the help of the Lord in this time of national and world crisis.



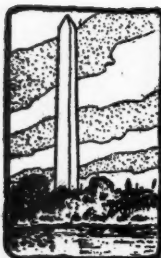
Women's Work in Missions

Baptist Women in Home Mission Work

By Miss Frances M. Schuyler

EDITORIAL SECRETARY WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

"We can best minister to Him by helping them
Who dare not touch His hallowed garment's hem,
Their lives are even as ours — one piece, one plan,
Him we know not, Him we shall never know
Till we behold Him in the least of these
Who suffer or who sin."



THE lesson of service as exemplified in the lives of the missionaries of the Woman's American Baptist Home Mission Society may be fittingly expressed in the words of our Lord, "I came not to be ministered unto but to minister." This Society, ever ready to respond to the needs of suffering humanity, began as an answer to an appeal, a pathetic cry for assistance from Miss Joanna P. Moore: "I have looked and looked until my eyes are dim and have called until my voice is weary," she said, as alone and unrecognized by the denomination, she had toiled for years among the Freedmen in the Southland.

The call of our first representative with all its pathos but vaguely expresses the significant appeals that were coming from the Negroes, who asked that they be taught how to make Christian homes; from the Indians, who pleaded for "Jesus women" to teach them the "Jesus way"; and from the Immigrant, that the welcoming hand might be extended to "the stranger within the gates." In answer to these cries of

appalling need, the Woman's Baptist Home Mission Society came into being in Chicago in May, 1877, and Miss Moore became its first missionary.

The general officers of the society were Mrs. J. N. Crouse, President; Mrs. Carlos Swift, Corresponding Secretary, and Mrs. R. R. Donnelly, Treasurer. Mrs. Crouse continued in office for thirty years. Failing health compelled her retirement from active participation in the work she had carried with such eminent success, and at the annual meeting in May, 1907, she was elected honorary president for life. Mrs. John Nuveen succeeded Mrs. Crouse as president, and for two years and a half led the society, with marked results. Her call to higher service in January, 1910, was an overwhelming sorrow to the Board and a distinct loss to the denomination. Mrs. A. G. Lester, an active member of the Board, and the untiring and efficient chairman of the Training School Building Committee, was chosen Mrs. Nuveen's successor. She was re-elected in June, 1911.

Mrs. Carlos Swift filled the office of Corresponding Secretary most creditably for a term of seven years, but the rapidly growing duties proved too heavy for her frail health,

and in the year 1884 they were assumed by Miss Mary G. Burdette, who for twenty-three years rendered such faithful, consecrated service in this capacity as is rarely equaled. Following her death, Miss Rose L. Boynton filled the office for a year and a half, resigning because of physical inability

vision of the Christ in His relation to a sinful world and a firm, patient persistence in well-doing, for not to all the women thirty-five years ago had come the vision of the future, the fulfilment of God's wondrous plan for America and the great opportunity in the winning of the world unto Himself."



MISS JOANNA P. MOORE, THE FREEDMAN'S FRIEND

to carry on the work. Mrs. Katherine S. Westfall, the present efficient and aggressive incumbent, was appointed by the Board as the acting secretary for Miss Boynton's unexpired term and was elected to the office in May, 1909. She has been continued in office to the present time.

Mrs. R. R. Donnelley, the first treasurer, was divinely ordained for such a trust at such a time. Writing of the early days of woman's work in home missions, she has aptly said: "The new organizations demanded loyalty to convictions — a large

For thirteen years Mrs. Donnelley carried the work of the treasurer and upon her resignation Mrs. A. H. Barber was pressed into service. In 1910, at her urgent request and in spite of the strenuous efforts to retain her name, Mrs. Barber withdrew from the office she had carried so acceptably for twenty years. A third in honorable succession is Mrs. Emma C. Marshall, whose unquestionable ability and heroic faithfulness to the daily demands of the position place her name high upon the roll of the Society's noble women.



MRS. J. N. CROUSE, FIRST PRESIDENT
NOW HONORARY PRESIDENT

THE TRAINING SCHOOL

Seldom does God show His children more than one step at a time. Out of the recognized need for trained women to be sent into the mission fields represented by the appeals, grew the Baptist Missionary Training School in Chicago, which opened its doors



MRS. R. R. DONNELLEY, FIRST TREASURER

in September, 1881, with sixteen in attendance, a four-months' course being required. It was soon demonstrated that a more thorough training was essential and the course now covers two years. From the small beginning the School has grown until for the past three years the enrollment for each year has been over one hundred students. During the thirty years of its existence thirty-one nationalities have been represented in its student body. The graduates are filling positions as home and foreign missionaries, as pastors' assistants, Sunday-school visitors, secretaries of various philanthropic and religious organizations, matrons of schools and homes, and as pastors' wives.



MISS MARY G. BURDETT
SECRETARY FOR TWENTY-THREE YEARS

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

"The Woman's American Baptist Home Mission Society was organized November 14, 1877, in Boston, Mass., in Tremont Temple," said Mrs. Grace Coleman Lathrop in her comprehensive historical sketch of the Society and its work, published in 1909. "It was the result of the conviction of the two hundred women assembled to discuss the matter, that there was need of an organization in the East as well as of one with headquarters in the West, in order that the



MRS. JOHN NUVEEN, SECOND PRESIDENT

needs of the home mission work might be presented adequately to the women of all Baptist churches."

Mrs. J. Banvard was the first President of the Eastern Society and Mrs. Thomas Nickerson the first Corresponding Secretary. Subsequently (1880) an agreement was entered into with the Woman's Baptist Home Mission Society by which the scope of the work and the territory of each were clearly defined. The work of the Woman's American Baptist Home Mission Society with headquarters in Boston was to be educational and its territory New England. The work of the Woman's American Baptist Home Mission Society with headquarters in Chicago was to be evangelistic and its territory all outside of New England in the Northern States.

"During the first few years of its existence," continued Mrs. Lathrop, "the work of the Woman's American Baptist Home Mission Society was chiefly for Negroes through the establishment and maintenance of schools in the South, although some work for the Indians was carried on as well. In 1881 Spelman Seminary, acknowledged to be the finest school for the education and training of Negro girls, was opened by Miss Packard and Miss Giles, and has ever since depended largely upon this Society for its support.

"Not only has the number of schools and the number of students in them increased in

the succeeding years, but there has been a steady enlargement of the curriculum, until they are now abundantly qualified to give not only the ordinary elementary education required by the great mass of colored people, but also the higher training required by those who are to be leaders of their race in the path of Christian civilization.

"From time to time the work among the Indians was increased, and the work was added in Mexico and New Mexico, and for the Mormons, Chinese and the foreign population. The year 1893 was marked by the establishment of a mission in Alaska, which has ever since been the special care of Mrs. James McWhinnie. The close of the Spanish-American War was followed immediately by the beginning of work in Cuba and Porto Rico."

"The Society has been spared the too often hazardous experience of frequent changes in its management," wrote Mrs. A. E. Reynolds in her report of the year 1908-1909. "It has had but three presidents — Mrs. Joseph Banvard four years; Mrs. Thomas Nickerson nine years; and Mrs. George W. Coleman nineteen years. It has had but five corresponding secretaries



MRS. A. H. BARBER, SECOND TREASURER



MRS. GEORGE W. COLEMAN, FOR NINETEEN YEARS
PRESIDENT OF THE EASTERN SOCIETY

—Mrs. Nickerson, Miss Packard and Mrs. Hesseltine, whose united services covered less than four years, Mrs. Pollard about five years, and Mrs. Reynolds twenty-three years. It has had but four treasurers — Mrs. Pollard, Miss Margaret McWhinnie, Miss Stedman and Miss Gertrude Davis.”

Mrs. George W. Coleman, whose rare leadership has given her a national prominence, is now the first vice-president of the present society, president of the Woman's Council for Home Missions, and the Society's representative upon the Publishing Committee of MISSIONS. Mrs. A. E. Reynolds is the invaluable Field Secretary of the Society and Acting Principal of the Training School.

The name of Mrs. Anna Sargent Hunt, vice-president of the Society for many years, deserves more than a passing notice. Her gifts of heart and mind were lavishly bestowed to further the cause of her Master. Her work upon *Home Mission Echoes*, which she was instrumental in projecting, was conspicuous for its excellence, and her generous, unselfish nature won for her the love of those with whom she was associated in the work.

CONSOLIDATION

For more than thirty years the two socie-

ties of Baptist women had been vigorously carrying on home mission work on different lines. At a conference of a joint committee held in New York, March 17-18, 1908, the essential principles of a union were outlined. This union was effected April 1, 1909. At the same time the Woman's Baptist Home Mission Society of Michigan, organized in 1873, which Mrs. Wm. A. Moore had led with eminent success for fourteen years, became a part of the Woman's American Baptist Home Mission Society.

The headquarters of the new organization are in Chicago. Both lines of work



MRS. A. E. REYNOLDS, TWENTY-FIVE YEARS IN SERVICE
FORMER SECRETARY OF THE EASTERN SOCIETY
NOW FIELD SECRETARY

carried on by the former societies are continued, namely, educational and missionary work, and also the Baptist Missionary Training School. The territory is divided into three districts — the District of New England, the District of the Middle West and the District of the Pacific Coast. Each district is in charge of a district secretary appointed by the Board. The two magazines, *Home Mission Echoes* and *Tidings*, were consolidated into one enlarged magazine called *Tidings*. This has now been merged into MISSIONS.



MISS GILES AND MISS PACKARD, FOUNDERS OF SPELMAN SEMINARY

THE PRESENT

In every living organization there must be growth. There has been no cessation of development, and the increasing demands of the work have been met as nearly as the funds and workers placed at the disposition of the Board would permit. A brief survey of the field shows that about forty devoted women are giving their best efforts to Christianizing and elevating the women and children of the Negro race in fourteen different States and the District of Columbia. After years of progress well known to the readers of *MISSIONS*, it is needless to give details concerning the multiplied phases of the work in the homes, which we believe is doing much to stimulate these people physically, intellectually, morally and religiously.

The Fireside Schools established by Miss Moore have been a means of reaching many homes. This work, so vital to the uplifting of the Negro race, has grown too heavy for Miss Moore's failing strength, and in March, 1911, in accordance with her urgent request for release from the burden, Miss Lorilla E. Bushnell was appointed superin-

tendent, Miss Moore to be honorary superintendent for life. "Hope" is still sent out from Sunshine Home, Nashville, Tenn., the headquarters of the Fireside Schools, Miss Moore preparing the Bible lessons from month to month.

Closely related to the work in the homes is that accomplished in and through the industrial schools. Many of these are not to be compared with the finely equipped schools employing a large force of teachers, but to those which are organized without expense for rent of building in any place where is a properly qualified woman to take charge. They are schools in which children may gather for two hours each week in a church, schoolhouse, or some home, and be taught the nobility of labor and the importance of doing whatever task is assigned, consecutively and thoroughly.

The methods employed by our workers in the South are with some necessary adaptation those that prevail in all our fields. To bring Christ into the homes and to teach the women and children of Him who is the Life, the Truth and the Way, is the dominant purpose of our missionaries.



MRS. A. G. LESTER, THE PRESENT PRESIDENT

The summing up of the past year reveals the manifest blessing of God on the efforts put forth by our Society, in the transformation of hundreds of homes of the peculiar people of our land, and the development of strong Christian character through the influence of our various educational institutions.

Coöperation with Council of Women for Home Missions has continued. Representatives of the Society have attended the various Summer School of Missions which have been conducted under the Council. The program for the Day of Prayer for Home Missions has had a large circulation and the observance of the day has deepened the interest in the work. Through the Forward Movement, the Society has joined with other denominational societies in an effort to increase the interest in missions in the Sunday Schools and young people's organizations. Conferences have been held with the representatives of the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary So-

ciety of the West, and have resulted in changes which will prove beneficial to the work as a whole.

In council and coöperation with the American Baptist Home Mission Society, the Society has endeavored so to relate our interests in the Home Mission fields as to make the largest possible advance in the extension of Christ's Kingdom.

Progress has been made in our work among young women. Many States have young women's leaders who are now known as assistant vice-presidents. The total number of our auxiliaries as gathered from annual reports is about 4,736 inclusive.

FIELDS

Our missionary fields comprise work among American populations in the West, mill and mining populations; at the landing place, among Finns, French, Germans, Italians, Jews, Syrians, Danes and Norwegians, Swedes, Slavic races, mixed races, Poles, Indians, Negroes, Spanish-speaking people in Cuba, Porto Rico and Mexico, among Chinese, Japanese and Alaskans. Our force of missionaries, teachers and matrons number about three hundred.

The record of the year with the represent-



MRS. KATHERINE S. WESTFALL
THE PRESENT CORRESPONDING SECRETARY

atives of the Woman's American Baptist Home Mission Society is one that thrills the heart of every loyal servant of Jesus Christ. A perusal of its pages strengthens our weak faith and inspires one to greater activity in the extension of the Master's kingdom. From the Atlantic Ocean to the Pacific Ocean and from Alaska to the "Waiting Isles" we look upon fields white unto the harvest and we have heard the cry of the needy dying ones for whom Christ died, but who have not yet been told. We catch, too, the note of triumph and victory over the forces of evil as by the power of the Holy Spirit hearts have been changed, lives transformed, and feet turned into the paths of righteousness.



MISS FRANCES M. SCHUYLER, EDITORIAL SECRETARY
AND CORRESPONDING EDITOR OF MISSIONS

THE FUTURE

While with grateful hearts we pause to recount the blessings of the past; while we render tender tribute to those who as pioneers of the Baptist Home Mission Societies "launched forth with dauntless courage and unswerving faith, believing that God would guide and bless their endeavors"; and al-

though we record with pardonable pride the union of our Baptist women of the North, from Maine to California, in the effort to bring America to Christ, yet we may not pause as though we had already attained, for there remains much land to be possessed.



MRS. EMMA C. MARSHALL, PRESENT TREASURER

Never in the history of the Society have there been graver problems to face than at the present time. Never was there greater need for the faithful, heroic devotion of Baptist women in missionary endeavor. May the God who has led us thus far and whose blessing has been upon the efforts of our Society, continue to guide, as in His name and for His sake we render this service. May He inspire every woman in every local Baptist church to recognize her great privilege and responsibility in advancing the cause of Christ through the agency of the Woman's American Baptist Home Mission Society.



Missionary Program Topics for 1911

December Subject: African Missions

HYMN: "Faith of Our Fathers." Forward Movement Hymnal. No. 21.

READING: Isaiah lii: 7-10, 13-15.

HYMN: "Jesus, Still Lead On." Forward Movement Hymnal. No. 14.

PRAYER: That the gloom of the "Dark Continent" may be lightened; that Africa may be freed from the oppression of Islam and the superstition of the native religions.

BRIEF DISCUSSION OF CONDITIONS (three minutes by each speaker).

First speaker: brief account of the main geographical features, describing the hold of Christianity in each section. Point out on a map of Africa the places mentioned.

Second speaker: clear but concise statement of political situation, the countries interested in Africa, the sphere of influence of each, dwelling especially on changes in the Congo State.

Third speaker: emphasize the degradation of woman because of polygamy, lack of home life, etc., ignorance of people, oppression by traders.

HYMN: "Carry the News of Jesus." Forward Movement Hymnal. No. 60.

THE RELIGIONS OF AFRICA. Outline the fields occupied by Christianity (particularly), Islam, and Animism and Fetichism. (Material may be obtained in "Daybreak in the Dark Continent" by Wilson S. Naylor.)

INCIDENTS IN OUR MISSION WORK. (Material may be obtained in copies of *MISSIONS*, price per copy 5 cents, and in the *Handbook*, price per copy 20 cents. There are also a number of pamphlets published by the American Baptist Foreign Mission Society.) Point out particularly the wonderful prospects for Christianity and the pressing need of many vigorous workers imbued with a heartfelt love of Christ and mankind.

PRAYER: That sturdy workers may be raised up to possess Africa for Christ in this generation.

HYMN: "All Hail the Power." Forward Movement Hymnal. No. 28.

Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass.

"Daybreak in the Dark Continent" (price 35 cents paper, 50 cents cloth, plus 8 cents for postage).

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Neglected Fields Survey by the Home Missions Council

COMPOSED OF TWENTY-TWO GENERAL HOME MISSION BOARDS AND SOCIETIES OF
PROTESTANT DENOMINATIONS—A GREAT COÖPERATIVE MOVEMENT

I. REASONS FOR THE SURVEY

1. *The rural church problem* is requiring such a study as it has never had. Especially in the West the rapid development of irrigation projects is evolving conditions of community life not before encountered on a large scale by either the American State or the American Church. It is an unquestioned fact that a majority of the strong men of God's kingdom, even in the cities, have come from country churches. It is equally unquestioned that, as things are now drifting, unless a way is found of re-invigorating religion in rural sections, the sources of the kingdom's strength in the future will be wanting. An increasing number of churches interpret their mission in terms of wide community service. The kingdom of God is apprehended as the kingdom of heaven upon earth.

2. There are *great numbers of neglected fields*. Recent investigation by a Joint Committee of the Home Missions Council and the Federal Council of the Churches of Christ in America shows this to a degree surprising even to those best acquainted with conditions in the West. We find in one western state 133 towns of from 150 to 1000 souls without any Protestant religious work, 100 of them being also without Roman Catholic work. In addition to these, there are 428 communities of sufficient importance to have post offices, but without any churches. If the same rate of destitute communities to total population holds through all the mountain and Pacific states there are many more than 4,000 such communities in those eleven states. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of utterly neglected fields. They, too, may be strategic in the kingdom of God like the lonesome Moravian village of Harnhut and William Carey's hamlet of Moulton,

in which the whole modern missionary movement germinated.

3. *A knowledge of the needs is the first essential* in order intelligently and successfully to meet them. It is time that scattered facts and off-hand representations be brought under thorough study. Such a survey has never been made. It is an immense undertaking. It is possible only by combined endeavor. It is the legitimate work of Home Missions and can be accomplished if all Home Mission agencies both local and general coöperate in an energetic way.

4. The great *Home Mission Boards* have separately taken action naturally requiring such a survey. General Home Mission Boards which are aiding five-sixths of the missionaries aided west of the Mississippi river, in response to the findings and suggestions of the Joint Committee above referred to, have taken formal action in favor of seeking by coöperative survey to find some way of meeting the otherwise unmet needs. It is not a movement to curtail denominational activity, but rather greatly to encourage and increase it as the only practicable way of overtaking the already great and swiftly growing needs—the Neglected Fields.

II. COMPLETE SURVEY

The ideal thing would be a study of every community in the home mission field in respect to the organized religious activities in it in such a way as to be able not merely to tabulate but also in some measure to describe the situation. The field is now as wide as the continent and as complex as modern life. The study should be made by those who are on the ground and whose business it is to meet the conditions, uniformity of investigation being secured by the Home Missions Council's plan.

The practical thing is to make a beginning in certain selected states, naturally some of those which are in a formative period.

It is probable that in the rural regions of the West the public school district will be

found the most natural civil unit of study, since it is already equipped with available data, is organized with reference to the rising generation, is unsectarian, and at the same time is concerned with the higher life of the community. Detailed plans are in hand and in process of formation. By united activity it is believed that in one year or less vastly greater knowledge of the situation can be made available to all than has ever before been within reach of any one.

III. PRELIMINARY SURVEY

The primary essential and the indispensable essential in achieving such a survey is large coöperation of the forces concerned. The first step therefore is consultation in each state by those who are now charged by the churches with the responsibility of directing the missionary work in the state. The plan of the reconnaissance is as follows:

1. The region chosen is two contiguous tiers of states between the Mississippi River and the Pacific Ocean; the time, a month, beginning the middle of November.

2. The Home Missions Council invites the field officers and all the members of the boards of management of home mission work of the various denominations in each state to come together for a

DAY OF CONSULTATION

3. The visiting deputation is to consist of one general executive officer from the headquarters of each Home Mission Society or Board doing extensive work in the West.

4. The forenoon (9.30 to 12.30) will be given to a preliminary survey of Neglected Fields by men in the state qualified to present concrete, compact papers, giving outstanding facts as to unmet needs which are particularly urgent in that state. The first of the following topics would be stressed in every state and a varying number of the others. *Unmet Needs.*—(a) In Rural Districts; (b) Among Foreigners; (c) In the Small Towns; (d) In Suburban Districts; (e) In Congested Urban Districts; (f) In Lumber Camps; (g) In Mining Camps; (h) Among Indians; (i) In Social Ministry; (j) Among Orientals.

(It is possible that a selection of a few of the most concise, clear and complete papers prepared in this preliminary and topical

survey may make a suggestive hand-book in advance of the ultimate regional Survey.)

5. The afternoon (1.30 to 4.30) will be given to inquiry of God and one another as to how to meet the needs. First hour, Prayer; second hour, Definite Plans, (a) for the complete survey, (b) for action in the light of the survey; third hour, Organization for the Survey.

6. If the way be clear the evening is to be devoted to a public meeting in the interest of Home Missions to be addressed by members of the Deputation.

7. The itinerary already outlined covers the period from the middle of November to the middle of December. The gatherings proposed for the several states named are to be held in the following cities in order:

Minnesota — Minneapolis, November 15, Wednesday.

North Dakota — Fargo, November 16, Thursday.

Wyoming — Sheridan, November 19-20, Sunday, Monday.

Montana — Butte, November 21, Tuesday.

Idaho — Boise, November 23, Thursday.

Eastern Washington — Spokane, November 27, Monday.

Western Washington — Seattle, November 29, Wednesday.

Oregon — Portland, December 1, Friday.

N. California — San Francisco, December 5-6, Tuesday, Wednesday.

California — Los Angeles, December 7, Thursday.

Utah — Salt Lake, December 11, Monday.

Colorado — Colorado Springs, December 13, Wednesday.

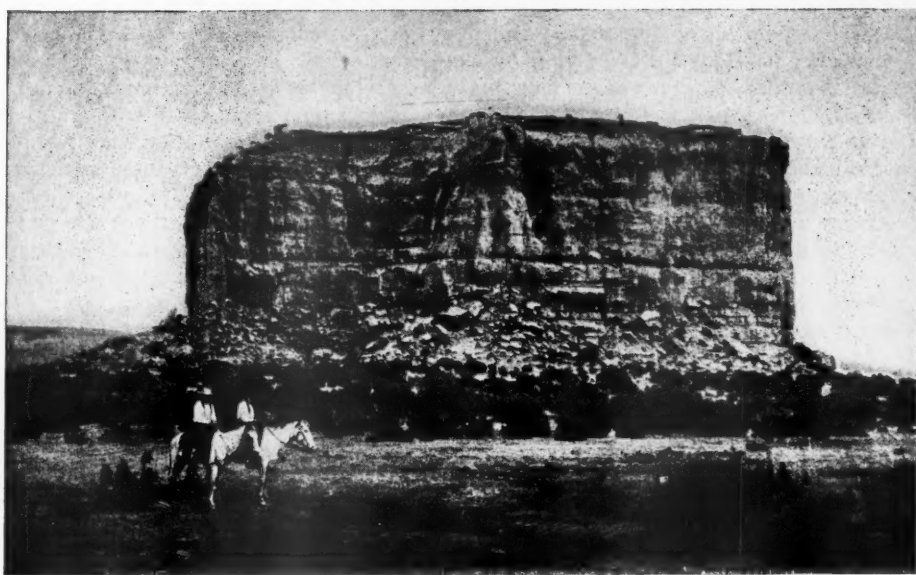
Kansas — Topeka, December 15, Friday.

Nebraska — Omaha, December 18, Monday.

South Dakota — Huron, December 20, Wednesday.



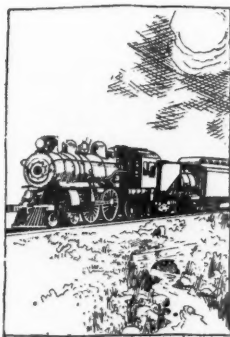
¶ The Presbyterians are talking of creating a Synod of New England. The Primitive Methodists are said to be negotiating with the Presbyterian leaders with regard to possible coöperation and union. Missionary aggressiveness explains the great strides of this strong denomination within the last decade or more. Evangelism at home and abroad is its keynote.



THE ENCHANTED MESA NEAR ACOMA, NEW MEXICO

A Fortnight on the Road

By Mrs. Joe P. Jacobs



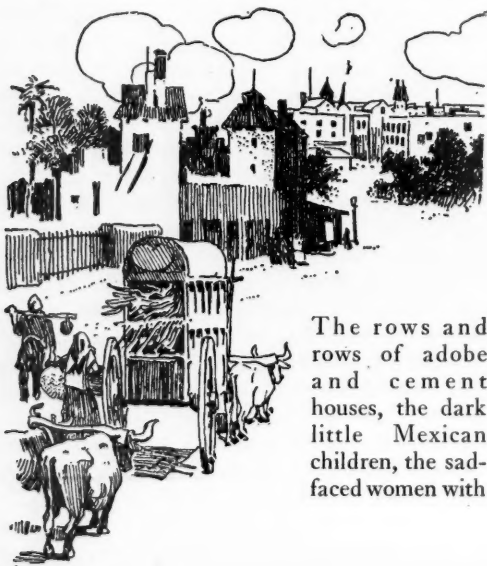
ON Friday we left Kansas City, bound for Tucumcari, N.M., which we reached Saturday night. The scenery across the section through which we traveled can be described in a few words—great sandy stretches covered with tumble weeds, sage brush and small cacti. It seemed that there was nothing to attract man or beast, yet every now and then a cluster of windmills and a volume or two of smoke indicated that we were coming to a town. These towns in most cases gave evidence that the inhabitants were a thrifty, hopeful set. However, I could not help being thankful that my home is where grass and trees are abundant rather than the sand and cacti. I noted in Tucumcari a few small trees and was told they were planted on Arbor Day and those that were

irrigated would put forth leaves in the spring and those that were neglected would die.

On Sunday morning the day dawned bright and comfortably cool. As is our custom we went to the Baptist Sunday school, which we found comparatively large and active. The revival services were announced to begin at eleven. Nearly all the school remained, and others coming in made a very good audience. We kept up the morning prayer meetings in the homes, the afternoon Bible studies and the evening services, and by Wednesday night the interest was manifest. At the evangelistic service for the Sunday school about fifty came forward. Our short stay would not permit us to follow these up and determine how many of them understood and were sincere, but the pastor and teachers were to do so and their estimate was that at least thirty of them were converted. It was a pleasure to meet several traveling salesmen who, though away from their home churches in Missouri, came to as many services as possible. One of these was a young man from the Baraca class at Third Church, St.

Louis, and if sinners along the line of his travels are not saved and Baptist doctrines implanted and some Baraca and Amoma classes formed, it will not be his fault, for he never misses an opportunity. We could only stay ten days with this people, but we felt that both pastor and people had been blessed, some new souls born into the Kingdom, the church awakened to more activity, and that we had been blessed and made a blessing.

After a night's ride we breakfasted in El Paso, Texas, and after attending to a little business boarded a trolley for Juarez, Mexico. A thirty minutes' ride put you with a people and surroundings so different that you wondered why Mexico was not counted a foreign instead of a home mission field. The first place we visited there was the old Catholic mission built by the Indians. We must confess that we always have an uncanny, awestricken feeling whenever we enter a Catholic church and see the statues and the candles and the holy water fonts, but it was intensified when we were told that the statue of the Virgin and of Christ were brought over from Spain more than three hundred years ago and the Indians had with their own hands built this edifice and worshiped here. Next we visited the market. This indeed seemed foreign, and although none of them understood us, nor we them, we were able to exchange our money for whatever we wanted to possess and they always seemed to get full value. There were many queer-looking fruits and vegetables, but who could tell us what we wanted to know?



The rows and rows of adobe and cement houses, the dark little Mexican children, the sad-faced women with

shawls about head and shoulders, and the ever-present dog, serve to make one realize that he is in another country.

While we were eating lunch in one of the Mexican restaurants two or three Mexican soldiers entered and after a few words with the cashier and proprietor passed out into the streets. Soon the proprietor, the cashier and the waiters left the restaurant and gathered in a group on the pavement. They seemed to be watching something up the street and when they came back I asked the waiter what was the excitement. He replied a "combat" with the accent on the "bat." We visited the place where they have the bull fights, but as it was not Sunday no fight was in progress, and the place where they hold the cock fights was quiet for the same reason, also the large room which they say is filled with men and women every evening gambling at keno. I do not mean Mexican men and women, for the game is played largely by Americans. Just this one little peep into Mexico made me feel as though I wanted to be a missionary to Mexico, for though the distance is not so great, it seems the problems would be as great as in any foreign country.

One morning at breakfast in Tucumcari Mr. Jacobs had said, "You will see cacti as tall as this ceiling when we cross Arizona," and I replied, "I fear you have them too tall. Trim them down a little." But by Friday I was willing that he should add a few feet, for Missouri-like, I had been shown. A day at Tucson, Arizona, was spent seeing the university and some of the lovely homes, many of which are of the Spanish style of architecture, with the yards and gardens ornamented by palms as tall as the houses, and graceful pepper trees. Here, too, we had a visit from Rev. J. O. Burroughs, pastor of the Baptist church, who reported the work progressing nicely. The University of Arizona is beautiful for situation, with fine buildings and lovely campus.

From Tucson we journeyed on to Los Angeles, reaching there three days before the opening of the Southern California Convention. We stopped at the Watanga, known as the Baptist headquarters. Mrs. Barnwell, the proprietress, is a member of the Temple Baptist Church and takes especial pains in caring for her guests. One Sunday morning we worshiped at the First

Baptist Church, where an old Indiana friend, Dr. C. M. Carter, is pastor. Though it was a rainy morning the audience was large and Dr. Carter seemed to have the sympathy of his people in the great work he has planned. In the evening we went to hear Dr. Brougher at the Auditorium. Our landlady was kind enough to see that we had an invitation to a box rented by a friend. The main part of the auditorium was reserved that evening for men only. As we were quite early we got a view of the immensity of the auditorium with only a few seated, and I must confess I doubted if they would have the full house so much talked of; but they kept coming by twos and by fours and when it was time for the service to begin it looked as though there was scarcely a vacant seat. Dr. Brougher preaches the gospel so plainly that no man can mistake it. The faithfulness of his preaching is evidenced by the hands raised for prayer and the number of inquirers who push their way through that vast crowd and come to the front for the after-meeting. That night there were more than fifty and a number of these made clear professions. The remainder were to be labored with and helped to understand the Way more perfectly. This is a great plant and I could but wish there was some one doing the same work for the down-town masses in each of our large cities.

Monday we took the kite-shaped trip through Pasadena, Redlands and Riverside. This was my first trip to Southern California, and perhaps you can imagine my ecstasy when I beheld the beautiful callas, roses, nasturtiums, daisies, geraniums, etc., blooming in such beauty and profusion, and the acres and acres of dark green trees laden with golden oranges and lemons. Geraniums grow as tall as houses here and bloom the year round. There are many things of interest and beauty, but I will take time to speak of only one, the Baptist University at Redlands. This institution is just a few years young, recently having completed a fine administration building and a home for the president on the summit of a hill overlooking a beautiful valley, much of which belongs to the institution. The income from the orange groves covering a large part of the campus is no small item, besides adding to the beauty. The student body

numbers something more than one hundred, and the faculty is excellent. It was a pleasure to hear President Fields at the Convention, and I am sure a man with such lofty ideals and such earnestness of purpose will be heartily supported in his efforts to place the best educational advantages in reach of the Baptist young people of California.

On Tuesday afternoon the Baptist women of Southern California held their meeting in the Methodist church, while the ministers held forth just across the way in Calvary Baptist Church. I heard some of the brethren say they had a very interesting session, but it could not have been any more so than the women's meetings. At 5.30 the women had a banquet and after dinner six or eight hundred dollars was raised. The convention program was excellent.

One of the best speeches on the program was the one delivered on the American Baptist Publication Society by my husband, and I am sure you will partially agree with me when I tell you that the next morning a woman said she had never dreamed the Society was doing such a great missionary work and she wanted to give a thousand dollars for it. Let us hope that others who heard will place some of their store at the Society's disposal. The Society now has in Southern California one Sunday school missionary and two colporters. There is great need for more colporters, but the same cry comes from all other parts as well, and unless the people are willing to give more of their means the Society cannot do what is needed. Saturday was given up to a trip to



Catalina. If you have never been there, go the first opportunity. The little ocean voyage is pleasant and exhilarating; the mountains dropped into the sea are beautiful; the submarine gardens where you see the bottom of the sea by means of the glass-bottom boats, and the aquarium are interesting and instructive; and should you run through a school of porpoises which it seemed numbered five hundred, it would but add one more pleasure to the already full day.

Sunday morning we went to Pomona, where Mr. Jacobs talked to an interested audience in Calvary Church about Chapel Car work. After dinner in the home of the pastor, Rev. Ernest Quick, we started for Riverside. Here we were met by Mr. J. M. Davidson and his family, recently of Kansas City, in their auto and taken to their beautiful home in Arlington for supper. In the evening we came to the First Church, where Dr. Holt, formerly pastor and friend of our dear Uncle Boston, is now pastor, and Mr. Jacobs again talked on Chapel Car work. How interested the people are in hearing about this work!

It was with some regret we took the train late that night, knowing that every hour carried us farther away from that land of beauty and from some of the most hospitable people in the world. The next day we crossed the barren hills and valleys of Nevada, but we had heard of Nevada and its needs through Rev. William McCart, and as we passed the humble towns our hearts went out to the people of this great mining State, and we could but wish we could go and labor with these people and try to win more of them for Christ. We hope that in the near future some one will help to make

it possible for our Society to send a Sunday school missionary and some colporters to them. Tuesday morning we breakfasted at Salt Lake City, the great Mormon center, and like almost every one else saw the sights Mormon. We were glad to find that the Mormons have not the full swing, for our own Baptist people will have one of the best churches. Then, too, we have located here our genial Home Mission Secretary for Utah and Wyoming, and every one who knows him knows that he is out for everything he can get for the Baptists and the truth. I do not believe he covets or steals, but if there is anything good that he can procure for these two States he tries to take it to them. He never stopped telling Utah's needs and pleading until he got Chapel Car No. 4 "Good Will," and Rev. I. T. Barkman and wife, the missionaries, at work in the State, besides two new colportage wagons.

I will not attempt to tell of the beautiful scenery between Salt Lake City and Denver via the Denver and Rio Grande, for I have known better writers to try it and fail. We reached Denver at about 7 P.M. and spent the night and part of the next day there. Mr. Jacobs improved the time by seeing some railroad man with a view to having colportage wagons and teams shipped free of charge. He also had a conference with the Colorado State Mission Secretary, and Colorado is pleading for more colporters. The cries are coming up from all these western States; the needs are great and pressing, but unless more people of means are willing to make more generous gifts, how heavily the burden must rest on our great Society and how slowly the work must progress.



THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS

Some Vital Questions

By Secretary W. T. Stackhouse, D.D.



THE purpose for the next few months to deal with some very practical issues in the articles that appear on this page. Many questions of vital importance to the progress of missions are being asked and answered by our people that should receive more specific attention than is given to them. Some of these questions are common to all churches and are usually answered in the same way. And every reasonable question deserves consideration and should find an answer.

Moreover, every church has its local problems today, and others are likely to arise at any time. There are, however, few problems facing our churches today that cannot by the grace of God and the united, consecrated action of His people find a speedy solution.

Now the Baptist Laymen's Missionary Movement aims to help the churches and the missionary societies to solve their missionary problems. We believe that in the constituency of the Northern Baptist Convention there are workers enough and money enough to establish and maintain our share of the mission work to be done in America; and for the evangelization of our share of the foreign world.

We are assured that an additional force of about two thousand more missionaries wisely distributed, given the funds necessary to command such native assistance and equipment as are needed, could in twenty-

five or thirty years reach with the gospel of Christ at least sixty-one million souls; or in other words, the people in India, China, Japan, Africa and the Philippines, for which the Northern Baptists ought to consider themselves directly responsible.

Again, if our national Home Mission and Publication Societies, our State Boards and City Mission organizations are adequately to meet the claims placed upon them, they must find and put into service hundreds more of pastors, missionaries and evangelists.

Now some of us believe that the workers both for the home and foreign fields can be found. But suppose they appeared before our boards today desiring appointment. Some of our Boards could only answer their request for appointment by one word; namely, "Deficit." The word "deficit," when put in the form of an acrostic, means *politely*, "DEAR EARNEST FRIEND, INQUIRE CONCERNING IT TOMORROW." At the same time it means *pointedly*, "DELAY ENTERING FIELD INDEFINITELY, INDEBTEDNESS TRAMMELS US."

Some of us are convinced that our *greatest problem* is to get the funds necessary for the task before us.

But we are asked, "How much money do you want?" We answer, we want an annual income for missions from all sources in the congregations (except legacies, which we consider as special) of the Northern Baptist Conventions, of six million, five hundred thousand dollars, to be divided and admin-

istered according to the needs of the fields dependent upon our societies and boards. The money should be received and expended by the regular societies and other missionary organizations of the denomination. As a laymen's movement we do not administer mission funds. We stand behind the existing organizations.

We admit at once that six million, five hundred thousand dollars per annum is a lot of money when put into a heap; but it ONLY MEANS TEN CENTS PER MEMBER PER WEEK, on an average, when divided among the million and a quarter church members in our Convention. In the bulk it looms large, but from the angle of the average individual responsibility it looks shamefully small.

We have no hesitation in believing that the task can be done, and the victory can be won, if all go at it. And we promise right now to do our share of the work, and give our share of the funds. Our hope of victory is based upon years of experience in missionary campaign work. We have seen the standard set by the movement (ten cents per member per week to missions) exceeded by congregations both large and small; by the congregations of towns and cities; and by whole associations of churches. And what has been done as a rule can be outdone.

But how get all our churches to go to work? Yes, that is THE problem. To reach this objective means WORK!

We have in mind a church of about sixty members that complains about "the excessive" total apportionment of about \$25. We have in mind another church of less than thirty members, and with no more if as much wealth, that is giving annually to missions from \$300 to \$500. The general conditions relative to local expense, church debts, etc., are similar.

We have in mind a country church that has over one hundred members; pays its pastor \$400 per annum and feels that no appeal should be made for missions, and in fact gives little or nothing to the benevolences.

We contrast this church with another country church that we know, with twenty members (or six families) and less wealth, which pays its pastor \$700 a year, and gives to missions, whether appealed

to or not, from \$125 to \$200 per annum.

We can name a city church with a big membership that gives but little to missions and does not want the Laymen's Movement, lest money be gathered for missions that might be needed for local work. And we can name another city church with less than half the membership and wealth, and more debt, that introduced the methods of the Laymen's Movement and has increased its missionary offerings from \$350 to \$1,550, and its income for current expenses by over \$300 in the last year.

Now what is the difference between these fields? The difference is found in the adoption by some of them of the methods advocated by the Laymen's Movement.

These methods are simple and workable and are in brief as follows:

1. The carrying into effect of a campaign of education along all lines of our missionary work, including the adoption of a program of mission study and prayer.
2. The appointment of a strong missionary committee who will do their work.
3. An every-member canvass carried out on a systematic comprehensive scale, for the securing of larger and regular contributions to missions, and to current expenses if necessary.
4. The adoption of a worthy financial objective toward which the congregation in all its branches of missionary activity is led.

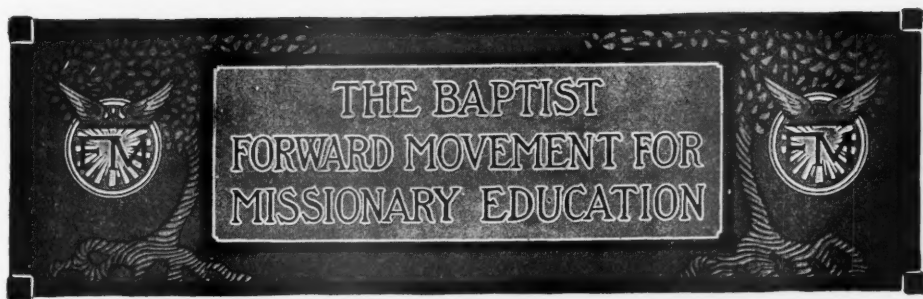
These are some of the measures that account for the success of many of the churches that might be named. In subsequent articles we shall discuss in detail the methods above indicated.



A Case in Point

A brother from Homer, N.Y., writes: "The supper was Friday night. The church had been districted, and committees were announced that night, who were to go, two by two, and finish their work and report at the next Thursday night prayer meeting. The committees did their work, and were all ready with their reports.

"The canvass increased the number of regular contributors from 125 to 225. The pledges aggregate \$960, which is considerably more than we contributed from all sources last year, and more than forty per cent more than we had in sight a year ago."



CONDUCTED BY SECRETARY JOHN M. MOORE

Is Your Church Efficient?

NOT according to the Northern Baptist Convention's standard, unless it is conducting a vigorous educational campaign for creating greater missionary interest on the part of every member.

We are discovering that in the last analysis our apportionment problem is essentially a problem of missionary education.

The program meeting as a method of missionary education has been employed for many years. Unfortunately it has not solved the problem.

It is a well-known fact which even missionary enthusiasts cannot deny that missionary meetings have oftentimes been insufferably dull.

The mission study class has been emphasized during the last few years.

The chief limitation here has been in the comparatively small number of people affected.

Somehow, only a few people in only a few churches have been willing to give time to the enlargement of their fund of missionary knowledge through a mission study course.

Here is the situation then: An occasional mission study class with few people in it, and frequent missionary meetings with the people present but not interested.

The idea of yoking together these two methods to their mutual advantage was surely a "happy thought."

The people who will not join a mission study class merely for the sake of acquiring knowledge can be led to do so for the sake of qualifying themselves to render a distinct

and important missionary service to the church through the presentation of four bright missionary programs.

On the other hand the missionary program meetings find in this plan a solution of their most serious problem, since those who participate come to their task with the fine preparation which the study class affords.

Try this in your church.

The preliminary program for use in launching the campaign in connection with the new foreign mission book, *India Awakening*, was published in this department last month.

As an illustration of the other programs in the series we publish Program One this month.

The references given are all to the text-book, *India Awakening*. This book contains abundant material of an interesting sort.

The other programs in the series, "Suggestions to Leaders," and needed denominational leaflets, may be secured free of charge by classes enrolling with the Baptist Forward Movement, Ford Building, Boston, Mass.

AMERICAN TOURISTS IN INDIA

In presenting this program the members of the study class are seated upon the platform. They are supposed to have just completed a personally conducted tour through India, and are reporting their trip to a company of friends. Very careful preparation must be made. On no account must participants read from the text-book or manuscript; the stories must be told in a bright, informal, breezy fashion, each participant entering heartily into the spirit of the impersonation and speaking without hesitation as though the things reported had been actually seen.

1. OPENING WORSHIP.

2. MAP EXERCISE. This should perhaps be given

by the leader, who shows the section of the country visited. Railroads now connect Madras, Bombay and Calcutta, thus making a triangle over which the party may have journeyed. The text-book contains little concerning the geography of the country and other sources must be consulted. Outline route to India; suggest shape and size of continent; describe climate and scenery; especially locate our leading stations with red seals.

3. **CONTRASTS BETWEEN INDIA AND AMERICA.** Chapter 1 contains material for striking contrasts in respect to patriotism (p. 4 f.); intercommunication (pp. 4, 19, 20); population, cities, etc. (pp. 5, 19); illiteracy and conservatism (pp. 9-11); language (pp. 7-9).

4. **CASTE** (pp. 12-18). Compare with our national social divisions (p. 17). Describe it as greatest hindrance to all Christian work. Mention resulting persecutions and raise question how many of us would be kept away from this meeting if attending meant loss of home, family and means of earning a living.

5. **POVERTY** (pp. 20-26). Give concrete instances as though actually seen, or reported by missionaries visited. Prove that the difference in the day's wage or purchasing power of money means that what we give to India is multiplied many fold in its investment value for the kingdom. Contrast high cost of living here with "simple life" there.

6. **RELIGIONS** (Chapter 2). Do not attempt complete statement, but select the more striking and interesting phases, as for instance, "baneful results" (p. 41). Try to make this account clear-cut and striking. Mention devil shrines, fakirs, superstitions, etc. Bring out point that Hinduism countenances immorality and superstition. Her moral reforms all spring from contact with Christian civilization. America is not perfect, but we deplore and attack our evil, while the church is the source and force for all uplift and reform.

7. **A HINDU FESTIVAL** (pp. 47, 48, 199). Describe vividly.

8. **A VISIT TO ONE OF OUR OWN MISSION STATIONS.** Describe one of our own stations. Find material in *MISSIONS*, special leaflets, or report letters.

9. **CLOSING DEVOTIONAL EXERCISES.** If you were going to India as a missionary what passages of scripture do you think would help you most? Close with service of sentence prayers.



Christmastide

We are not going to be satisfied to allow your Sunday school to miss our fine Christmas missionary concert program unless you will at least examine it.

If after trying the music and considering carefully the literary supplement you find this program unsuited to your school we will be content.

Drop a post card today to the Forward Movement, Ford Building, Boston, for a sample.

Please remember that while this is a missionary program the spirit of Christmas permeates every part of it.

The subjects of the songs are, "Every Land shall join the Song," "See the Lord of Earth and Sky," "Under the Stars," "The Bethlehem Babe," "The Manger Story." "Take the Light," which precedes the closing tableau, is a fine processional song from the Pageant of Darkness and Light, given in connection with the World in Boston. The music is good enough for any school and not too difficult for any.

The subjects of the literary exercises are: "Christmas is for Children" and "Freely Give" for the primary department; "India, a Christmas prophecy"; "A Christmas Contrast," an exercise for three juniors in costume; "Seethama's Two Christmas Days," showing how much more Christmas day meant to Seethama, the Christian school-girl than to Seethama, the little widow. In connection with this exercise a group of junior girls sing "Jesus Loves Me" in Telugu. "Sundram's Story" as told by himself to the missionaries one Christmas eve, the story of a young man who through great tribulation entered into the kingdom; "The Missionaries' Christmas in India."

This program will make a very fine contribution to the missionary life of the Sunday school and the church. Incidentally, you know, it will help the church to raise or exceed its apportionment for foreign missions.

Do not forget that we also have material on India for five minutes a Sunday in the Sunday school, and a bright responsive service for monthly use containing the "India Sunset Song" set to music, arranged from "Juanita," which everybody knows and likes to sing.

All this is free to Sunday schools taking a special Christmas offering for foreign missions, which may be sent either to the general Society or to either Woman's Society.



¶ Owing to murders of Americans in Mindanao and Jolo, in the Philippines, the government has decided to disarm the entire Moro population. The Moros do not possess guns, but use knives. They were formerly the pirates of the region, are fanatical and ignorant Mohammedans, and the most difficult to bring within the pale of civilization. They number about 280,000. The Congregationalists have one station in Moro Province.



The Methodist Ecumenical

The Ecumenical Methodist Conference at Toronto has drawn together a large number of delegates from all parts of the world. The denomination in this country has made wonderful advances in the last ten years in missionary giving and work, as well as in numbers and general aggressiveness. The reports presented at Toronto show that during the last year there were 2,528 Methodist foreign missionaries. These included 918 ordained men and 120 physicians, 53 of the doctors being women. Native workers numbered 20,847, while the number of missionary stations and sub-stations was 6,762. These missionaries represented 708,105 baptized Christians and 1,444,292 adherents, of whom 458,165 were Sunday school teachers and scholars. The ordained ministry of Ecumenical Methodism at the beginning of 1910 was 52,978, of whom but 2,322, or five per cent, counting foreign and natives, were in the mission fields.

"Of our total number of ministers throughout the world," said one speaker, "the average is one to every 174 church members. In heathen countries the ratio is one Methodist minister to every 303 members. Our means, as expressed by the income of the missionary societies in 1910, totaled about \$7,000,000, a sum which represents about eighty cents to each of the 8,751,434 Methodists."



Protestant Episcopal Missions

The Protestant Episcopal Church has but one society for its domestic and foreign missionary work and proceeds on the theory that every church member belongs to this society, which has varied activities. The

reports of the past year show that the missionary interests as a whole have gone ahead rapidly. Receipts were \$122,000 larger than the previous year. Of this \$40,000 was given by women and children, leaving an increase from the churches and general givers of \$82,000. The total receipts were \$1,107,000. Besides this sum, Episcopalians give for additional work in the domestic field \$450,000 a year. The total lacks only \$9,000 of being exactly three times the receipts of 1901 — ten years ago.

Episcopal women give large sums for support of women workers in many fields, and make a united offering every three years. Besides these gifts they have worked for a decade or so to raise an additional \$100,000 a year to hand over to the general society. Last year, for the first time, they reached the \$100,000 mark, and went \$14,000 beyond it. Children in Episcopal Sunday schools give in boxes each Lent \$155,800. This was their amount last spring and it is \$11,100 more than they ever gave before.

The society appropriated to mission fields last year \$1,286,700, partly because of the exigencies of the work, and partly because it expected increased gifts beyond what it actually received. While its receipts increased by \$122,000, it begins its new year with a deficit of \$172,000. The society is not compelled to borrow, however, since it possesses reserve funds, given for just such situations as now confront it.

The Forward Movement launched last year by the Domestic and Foreign Society asked the laymen for \$500,000, under the impetus of the Laymen's Missionary Movement; but only \$30,000 was received.

A Novel Way to Get Subscribers

In some things undoubtedly the Roman Catholics have the advantage of us. Trafficking in "masses," for example, is a source of revenue beyond our reach. The most ingenious use of this traffic yet devised perhaps is offering masses as premiums for subscribers. We learn from the *Canadian Baptist* that the "Bulletin," a monthly paper published by the Eudist Fathers, who conduct the College of Sacred Heart at Bathurst, N.B., offers a fortnightly mass as an inducement to new and delinquent subscribers. The offer is as follows:

"Two masses will be celebrated each month for our subscribers. Further subscribers, being considered as benefactors, have an interest in the mass said each day by a Eudist Father for the benefactors of the congregation. In order to have an interest in the two masses celebrated each month it is necessary to be actually a subscriber, that is to say, to have paid the price of the subscription or at least its equivalent. It is, therefore, to your advantage to subscribe, or to renew your subscription, from the beginning. The longer you delay the more you lose, because it is quite clear that you can have an interest only in those masses which still remain to be said."

When we remember that the Catholics are taught that poor souls in purgatory are dependent upon these masses for relief or release the true nature of making cheap business out of ignorant credulity is apparent. There is room for a twentieth-century Luther.



World Parliaments on Liquors and Opium in Mission Fields

BY WILBUR F. CRAFTS, PH.D.

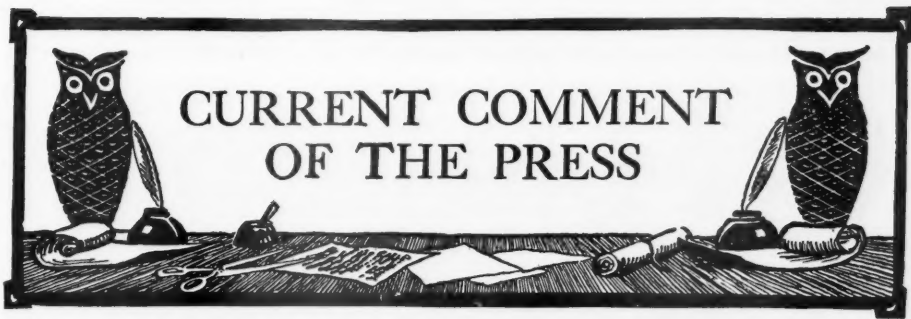
The Hague Opium Conference is now fixed for December 1. Unless Christian and humane sentiment is strongly expressed by petitions, the forces of "internal revenue" and private cupidity that have caused the conference to be postponed three times are likely to defeat the high object President Taft has named, "the suppression of the opium evil," either by postponing the "suppression" for ten years, on the discredited theory that there must be a long "tapering off," or by adopting the policy of "restriction" by increased taxation which has proved

a tragic failure wherever tried. The American Opium Commission, which studied opium restriction all over Eastern Asia, reported that wherever there was revenue there was no real restriction, and that only in Japan where there was absolute prohibition was there any success in combating the evil. The Commission advised prohibition, to take effect in three years, which Congress accordingly decreed for the Philippines. There was no tapering, however, until the last eight months, and one year is surely enough for reasonable adjustments to put "suppression" into force, as is customary in the case of State prohibitory laws in the United States. Every missionary society in the world should express its fraction of sentiment in favor of the speediest possible "suppression of the opium evil" the world over, and send copies of its action to its own foreign office and to the press. And let a resolution be passed at the same time asking that "Fourth Brussels Conference on Spirits in Africa," soon to meet, shall abandon the ineffective method of restriction by an increased tax and substitute prohibitory zones wherever the population is mostly composed of native races.



A Capital Plan—Why not Try it in Your Church?

The calendar of the Temple Church, Dr. J. Whitcomb Brounger pastor, announces the following missionary plans for the fall and winter: "Each month hereafter, *public copies of our missionary publications will be found near the prayer-meeting bulletin board.* After each communion service, missionary ammunition will be distributed to the home-going church members. Four times a year, with the quarterly statements to the members, will be enclosed a 'tickler' on giving, or on tithing. At the monthly covenant meetings, missionary features will be introduced. A mission study class on 'India's Awakening' may be held each Wednesday night, through the winter, for forty-five minutes before the prayer-meeting. The Young Women's Missionary Circle will renew its activities at once. The funds for the periodicals and leaflets are provided by the Women's Union, the generosity of certain members of the church and an allowance in the church treasury."



MINISTERIAL SUPPORT

Journal and Messenger: If a man is called of God to enter the ministry and preach the gospel, it follows as the night the day that the church is called to support him financially in his work. If all cannot preach, they can do something for the support of those who do. Duties of this sort are reciprocal. God calls men into the ministry and he lays the duty, plainly and positively, upon the people of listening to and providing for the temporal needs of the preacher.



A UNION AND A REUNION

The *Watchman*: It is with a great sense of satisfaction that the editors send forth this first issue of the united *Watchman* and *Morning Star*; a profound satisfaction because the union is a mark of a substantial and delightful step in the warm and hearty union of devoted disciples of our Lord Jesus Christ. It is a cause for deep thankfulness that in this union of Baptists and Free Baptists in Christian activities, of which the union of these journals is a visible token, no member of either body is called to surrender or change a single religious conviction. One hundred years ago the separation occurred because of the theological doctrines of Calvinism and Arminianism. These doctrines are no longer a test of membership in either body, and the union is simply a recognition of the fact that the differences which caused the separation have disappeared.



NO UNFRIENDLY FEELING

Maritime Baptist (St. John, N.B.): On Reciprocity the voters were asked to give their verdict, and they have done so in a

way that permits no doubt about the feeling of the country. It does not mean that there is an unneighborly feeling towards the United States; it means that the electorate believes that the reciprocal trade arrangements proposed would not be advantageous to Canada, nor promotive of the interests of the Empire. (A leading merchant of St. John who visited the sanctum recently said that there was no feeling whatever against our people in the Provinces; and the attempts to arouse anti-American hostility had no effect. This we thoroughly believe. — Ed.)



THE CASE ADMIRABLY STATED

The Standard: With the October number, *Tidings*, the special organ of the Woman's American Baptist Home Mission Society, ceases to exist. Hereafter the society, in coöperation with the other general societies, will present its news and information concerning its missions and missionaries through *MISSIONS*. Thus another forward step in conservation of denominational energy, in coördination of denominational organizations, and in economic administration of denominational affairs is taken. There has been steady progress in the right relationship of the various parts of our denominational machinery since the Northern Baptist Convention was organized. The women of the foreign mission societies will be the next to give a "helping hand" to the work of coöperation. The usefulness of *MISSIONS* will be increased by this change, while the number of women who will now be informed upon the whole denominational plan of missions will be enlarged. The men, too, will learn what a splendid constructive work the women are doing.

TIDINGS

FROM THE
WOMAN'S AMERICAN BAPTIST
HOME MISSION SOCIETY

CHRIST IN EVERY HOME

Welcome "Tidings"



ES, MISSIONS does welcome *Tidings* most joyously into the combined Baptist Missionary Magazine family and fellowship. "In union there is strength." We believe the motto will prove itself true once more, with the happiest results. Certainly we shall do everything in our power to make the now fourfold combination indispensable to every Baptist who is in the least interested in the progress of Christianity.

Undoubtedly the merging of *Tidings* in MISSIONS will seem sudden to some who have not known of the long continued negotiations and discussions. It will take time to get used to the new order, especially since it is only a little while since *Echoes* and *Tidings* became one. Nor could it be hoped that all would instantly see eye to eye in reference to the wisdom and desirability and value of the presentation of the work of the Woman's Home Mission Society in the same magazine that presents the home and foreign and publication work of the General Societies. Then, there is the natural affection for the familiar monthly visitor, and the natural inclination to have something that is peculiarly one's own. We recognize the strength of feeling and the weight of the reasons that can be brought against such a union.

But on the other side there are reasons that seem still stronger, as well as a sentiment worthy of all fostering. We have made wonderful advances in the past few years in genuine denominational and missionary unity. Joint secretaryships that were regarded as visionary and impracticable a decade ago are commonplaces now. Society coöperation now seems as natural as it was rare a few years since. We have a denominational and missionary solidarity such as our fathers did not dream of.

The union of *Tidings* with MISSIONS is exactly in line with the rapid progress which we have been making. Why should there be three missionary magazines asking for patronage and acting in a friendly rivalry which precludes the large circulation of any one of them? Why more than one? Why not have that one missionary magazine seek to find place and welcome in every Baptist family? What is there in the work itself that makes it impossible to present adequately and fairly all the home and foreign missionary work that Baptists are doing? What possible loss could there be in this, if it were true that a single magazine would enter twice and three times and four times as many homes as the separate monthlies have done?

Then, it is perfectly legitimate to take the financial matter into the account. The societies are striving in every way to reduce the home expenses, so that every dollar and cent possible of funds contributed may go to the prosecution of the work in the field. Missionary information is essential to missionary giving, and literature must be put out as a means of information. The magazine is by far the chief medium of this information stimulus. Its value is inestimable and unquestionable. It is known that a million-dollar legacy came to a neighboring missionary society as the direct result of the reading of its magazine by a deaf man who could not hear sermons or appeals but could see them on the printed page. He announced in his will that it was the reading of the magazine that led to his bequest. That magazine has a deficit, and has had for fifty years; but the interest on the million-dollar bequest for a single year would settle up that account for a quarter century, while the income will go on perpetually. MISSIONS is published at a loss, because a wide circulation is considered essential to the cause and worth securing at some loss if necessary. But this is to be remembered, that the deficit of MISSIONS, combining four of our publications, will not be half as large as the combined deficits of the former publications, while it reaches fully twice as many homes and families. When our people become willing to pay a dollar a year, as the Episcopalians do, MISSIONS will pay its way and something more. As it is, we have to put forth every effort to get the meager fifty cent rate. But the number is increasing; and with the Home Mission women putting their well-known enthusiasm and energy into the effort in the churches, we shall expect to chronicle seventy-five thousand subscribers this year.

For every reason, therefore, we welcome the *Tidings* constituency of noble, faithful, devoted women to MISSIONS' family circle. Here they are not guests but "at home." Familiar names and faces will be found by them, and we feel sure that soon the larger new will win their approval and favor, and be all to them that the familiar old was. Every month MISSIONS will bring them tidings of their special work and of the great realm outside. And out of the wider horizon God grant that great enlargement of individual view and combined effort may come!

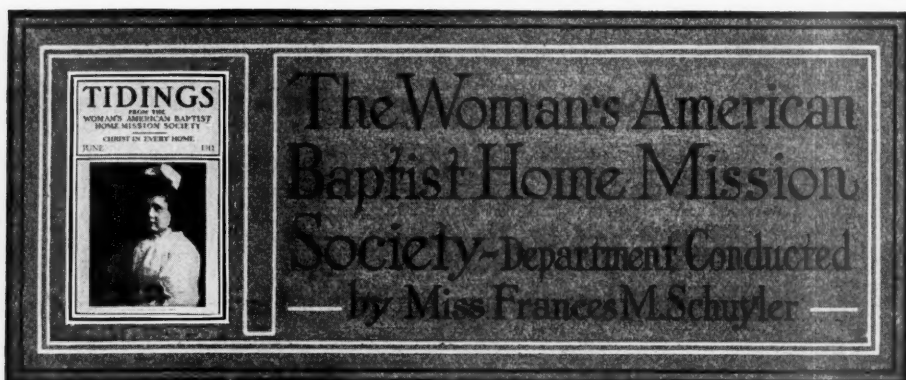
Now for the goal—ONE HUNDRED THOUSAND SUBSCRIBERS.

Five Reasons for Uniting Tidings with Missions

1. Because the Woman's Home Mission Department will retain every salient feature of *Tidings* — field notes, letters from missionaries, Workers' Page, Baby Band, Work for Juniors and Young Women; with Miss Frances M. Schuyler as departmental editor.
2. Because MISSIONS with TIDINGS included will go into fifty thousand homes, or more than twice as many as TIDINGS now reaches.
3. Because every woman should have the broader outlook and information which MISSIONS will bring.
4. Because a single Baptist Missionary Magazine giving the whole work under one cover is the denominational desire and ideal; and is more convenient and instructive than a number of smaller magazines presenting only one phase of the work.
5. Because the union will mean a saving to the Woman's Society of several thousand dollars which can go to mission work instead of into a magazine deficit.

Five Facts Resulting from the Tidings-Mission Union

1. Fifty cents in clubs of five or more (mailed separately) will bring a 96-page illustrated magazine into the family, with something to interest every member; even THE MEN will see the news about THE WOMEN'S WORK.
2. Subscribers to TIDINGS will receive MISSIONS until the expiration of their subscription without extra charge.
3. Renewals this year will be taken at the club rate of fifty cents, with the understanding that the women will seek to secure a club of at least five in every church.
4. Miss Frances M. Schuyler will be corresponding and departmental editor of MISSIONS. In addition to the special Department, general articles concerning the Society's work will be given among the other general articles, so that the work will be thoroughly well exploited.
5. Fifty cents a year will bring you the largest and best missionary magazine of its class in the world. You can help give it a HUNDRED THOUSAND SUBSCRIBERS THIS YEAR.



Editorial Notes

ENTERING THE MASTER'S VINEYARD

The class of nineteen hundred and eleven, graduated from the Baptist Missionary Training School in June, selected as their class motto the significant words, "Chosen to bring forth Fruit."

During the busy months of preparation the thought of fruit bearing for the Master was often expressed in word and action and an eagerness to be out in the service was most apparent. The closing days of school life winged themselves away, commencement came and went and the large class separated to go their several ways.

Although but few weeks have elapsed since the goodbyes were said, yet widely indeed are these young women separated. Under the appointment of the Board Miss Olive Jeffrey and Miss Nellie Waller are assigned as teachers to Cuba. Miss Edna Miller will work with Spanish-speaking people in Los Angeles, California. Miss Eva Fewell has been sent to Buffalo, New York, to begin work with the Italians.

Miss Gertrude Mithoff will do the work of a missionary among Kiowa Indians at Saddle Mountain, Oklahoma, and Miss Mary Brown is the acceptable associate worker of Miss Mary Jayne at Watonga. Mrs. Bertha Beeman has gone to the Second Mesa, Torea, Arizona, to the field in which Miss Mary McLean has done such efficient work among the Hopi Indians. Miss Anna H. Nelson, Class 1907, will be associated with Mrs. Beeman in this difficult field. Miss Edna Oden is sent as an associate missionary worker with Miss Blanche Sim,

a teacher, to Wyola, Montana, a station among the Crow Indians.

Miss Blanch Waite will be a city missionary in South Omaha, Nebraska. Miss Clara Flint began work as a general missionary in Colorado, while Miss Laura Merrill will make Deadwood and Lead, South Dakota, the field of her activities.

City Mission work in New York City finds in Miss Sarah Noyes an enthusiastic helper with Second Avenue as her headquarters. Mather Industrial School, Beaufort, South Carolina, welcomes Miss Anna Phelps as an assistant, while Miss Freda Goebel is pushing the societies' interests in Idaho and Miss Helen Tencate is added to the City Mission forces of Detroit, Michigan. The First German Church of Chicago has the service of Miss Bertha Koch, who takes the place so long filled by Miss Anna Knop. The Swedish interests have been strengthened by the addition of Miss Sigrid Edquist at Grafton, North Dakota, and Miss Alice Olson at Kansas City, Kansas. Work among Italians in New Haven, Connecticut, has been begun by Miss Mary Traver. Miss Hazel Schick fills the place made vacant by the resignation of Miss Mears in Trenton, New Jersey. Miss Ida May Pope, a trained kindergarten, will have charge of our Chinese kindergarten in San Francisco, filling the place of Miss Alice Morton.

With ardent love for the Master and a fervent desire to bring forth fruit for Him these young women have gone into these needy districts. Shall not the earnest intercession of our constituency follow the young missionaries as they voluntarily assume these responsibilities? May they in-



MISS NELLIE WALLER

MISS OLIVE A. JEFFREY

MISS EDNA MILLER

deed realize that the promise of the Lord Jesus to His disciples, "Lo I am with you all the days," is verified as they minister in His name to those to whom they have been sent.



A Word from Mrs. Alice B. Coleman

"Doe the nexte thyng." The old English motto is a suggestive one for those who seek to know the purpose of God and to express it in service.

Three years ago we believed that "the nexte thyng" for the home mission women of our denomination was the consolidation of the two societies then existing into one

which should strongly and efficiently represent them on the field and in our denominational life. But before that union could be consummated another step appeared, so evident and so close at hand that we could not draw back, and by taking it the Woman's American Baptist Home Mission Society became a coöperating body of the Northern Baptist Convention.

With this issue of MISSIONS, for the third time, we "doe the nexte thyng" to which we believe the Lord has led us and relinquish the magazine which was exclusively our own. I believe that a broader knowledge of the world's mission field, a deeper interest in its needs, and a more intelligent devotion to its work will result from this new union,



MISS EVA FEWELL

MISS BEULAM HUME

MISS MARY TRAVER

and that the women of our denomination whether specifically allied with the home or foreign work, will soon realize that with the loss of *Tidings* there has come a great and compensating gain. In this faith, I say "All hail!" to MISSIONS and pledge to it the allegiance of heart and hand.



In the Mining Region

SOWING AND REAPING IN NOVINGER, MO.
BY MINNA A. MATTHEWS

In viewing the work here I may say: "Not finished, but begun." The evening we returned from our vacation our hearts were made happy by one of the hardest drinkers of the town telling us that he has given up the habit. We have long been interested in this man and pray that he may not rest until he has surrendered to Christ, who alone is able to keep him from falling.

Our Sunday school at Mine Number One, organized a little over a year ago, is a constant reminder of God's goodness as we mark the improvement in the boys and girls and older ones as well. One of our pupils, a girl of fifteen, went visiting with her parents one Sunday. She sent us a note stating the cause of her absence and enclosed an offering. The next Sunday her first words to us were: "I'll never go visiting again and miss Sunday school. I wasn't happy a bit." Invitations come to us to eat dinner in the



MISSSES ALICE AND MINNA MATTHEWS

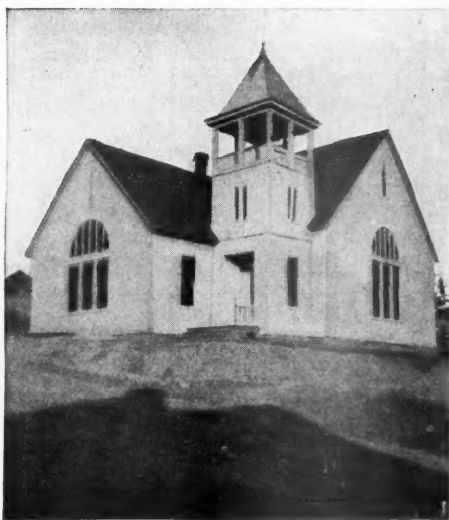
homes, sometimes two or three weeks in advance, and we are delighted to accept, knowing it will give us a fine opportunity to talk with the parents. Seldom a meal is begun, even in the non-Christian homes, without one of the missionaries being asked to return thanks. Last Sunday we were at a French home to dinner. We feel that the parents are walking in the light and are training their children aright. In another mining



MEMBERS OF THE JUNIOR UNION AT NOVINGER



THIRTY-SIX OF THE SEWING SCHOOL GIRLS, NOVINGER



BAPTIST CHURCH AT NOVINGER, ORGANIZED THROUGH CHAPEL CAR MESSENGER OF PEACE

camp the parents and six children live in one room which is kept spotlessly clean. It was a privilege to dine with them, although the bill of fare was but tea, bread, potatoes and salt meat with not a vestige of lean about it. The mother thought it necessary to delegate one of her children to borrow a tablecloth from a neighbor's house. This family has received many articles of clothing from barrels that have been sent to us and they know how to use them and take care of them too. The grandfather has recently become a Christian and been baptized. He does not need to say a word, for his face tells the glorious news that he has found the Saviour.

Last Friday morning we gathered at the waterside at 7.30 o'clock to witness the baptism of one of our dear young women. For two years she has struggled against opposition from her parents and other members of the family, but now that she is twenty-one she believes it her duty to obey Christ's commands in the face of all odds. Not one of her people would come to see her baptized, but she feels that she is not alone, for "underneath are the everlasting arms."

A family that used to live in one of the camps has lately moved to town. The father gets but little work and the mother is sorely afflicted. There are five children

in the home and they are often on the verge of starvation. We have helped them with clothing and provisions and the reward has come in four of the children attending our Sunday school in town.

One of our dearest and most promising little girls of about six years was transferred to the heavenly home a few weeks ago. In less than a week her baby brother of five months joined her and the parents were left to sorrow alone. The mother was baptized and came into our church less than two years ago and oh, how heroically she has borne these trials, never once murmuring. Her simple, childlike faith is a beautiful lesson to many. If her husband can be won to the Saviour she feels that no sacrifice will be too great, and to this end we are all praying.

We have organized a Young Ladies' Missionary Society, auxiliary to the Woman's Mission Circle. Six are enrolled and we are looking for it to grow.

The first session of the Christian Culture Course was held in our cottage on September 29. We feel sure that "Truths that Abide" will be a very profitable study.



Mining Populations of Southeastern Kansas

BY OLLIE J. COWLES

During about seven months of the year work has been carried on among mining populations of southeast Kansas in connection with our Baptist churches in four important localities.

This work is largely house-to-house visitation and special effort for the Sunday school. In many cases the visitor is met at the door by the mistress of the house, who confesses that she seldom enters a church, has never made a profession of faith in Christ, but expects to become a Christian sometime, or thinks that is the right thing to do. If it is not possible to hold a longer conversation on account of circumstances, or not being invited to enter, a tract is left and a few words of invitation to Christ and to his house are spoken, and I pass on, praying God to bless the message. There are those who are willing to sit down and listen to the reading of the Scriptures and bow while the missionary prays. My heart yearns for these lost souls, who might be in

the kingdom if they would. Some have accepted the offer of salvation thus proclaimed.

One young woman, not long a home-keeper, rejoiced greatly as she rose from her knees with a new-found hope, and as she threw her arms around the bearer of the good tidings she said, "You are the best friend I have." None of her friends and relatives are Christians.

As frequently occurs, I found a home where the young people in moderate circumstances had never supplied themselves with a copy of God's Word. They were willing to pay a small price for a Testament, which I promised to bring on my next visit. After the book had been in the home for two weeks or more, I asked the young mother what progress she had made in reading it. She had read it half through, and before I left her had accepted the Christ as her own personal Saviour.

The opportunities are abundant. As an example I mention a French woman who speaks our language well and whose children attend the Baptist Sunday school at times. This woman does not seem to have a personal hope in Christ, but had attended Protestant meetings in France and was quite friendly. She does not now attend church anywhere, but I urged her to come to ours and to come out on the Lord's side. I learned her difficulty in the brief expression, "It is well you are not a preacher, for my husband would not allow one to come into the house. It would not be best for a preacher to come here."

The work is very interesting and also very encouraging if we take into account the promises of God.



Greenville, South Carolina

BY HENRIETTA H. WRIGHT

This has been a very busy year, and I have enjoyed the work in all departments. Somewhat out of the usual has been visiting the public schools in the villages and speaking to the children in the several grades, and at other times to them in one room, assembled for the occasion. The kindergarten classes are always interesting. In all this work we are dealing with people of our own states.

There is an increasing interest in all the church work, and recently one of the W. M.

S. entertained a quarterly meeting of our Union with unbounded hospitality. A good program was well carried out, and a charming feature of it was the part the Sunbeams took.

This has been the best year in some of the societies for benevolence and progress in Bible study class, also intense interest in Sunday school class work.

I would also mention development in the willingness of several to be of assistance in looking after families who are sick in their communities. To get others even interested in such is a task, but to secure their efforts is a greater one, so I rejoice in the assistance I have had.

The prospect is bright and the work is responding well.



Frances M. Schuyler

BY MRS. A. E. REYNOLDS

To many of our Baptist women the merging of *Tidings* into *MISSIONS* is a source of deep regret. We have cause for gratitude, however, that as corresponding editor of *MISSIONS* the former editor of *Tidings* will have her hand upon our Society's Department in our combined magazine. We have been justly proud of *Tidings* as it has come to us from month to month, and it is fitting that we bring to the readers of *MISSIONS* some mention of the genial, cultured editor who has made the magazine a success.

Miss Frances M. Schuyler was brought up in a Christian home and early in life became a follower of Christ. A wide-awake, fun-loving girl, she was led out into active service through the pledge of the Christian Endeavor Society. The definite solemn pledge appealed to her and she entered heart and soul into work for the Master in local church, district and state organizations. She was very successful in missionary work, especially with Junior societies. It was her large boys' missionary club that attracted Miss M. G. Burdette, and soon we find Miss Schuyler giving up a lucrative position in the city schools to accept that of a State Secretary for Pennsylvania. For nearly six years she was the efficient representative of the Women's Baptist Home Mission Society, laying foundations deep and broad for future state workers. In 1900

the Philadelphia Training School was in need of a leader and Miss Schuyler became for five years the preceptress of this institution. During this time she was not officially connected with our Society. It was Miss Burdette's desire, however, that sometime she should become Editorial Secretary. The fatal illness of her mother compelled Miss Schuyler to retire from the Philadelphia Training School in 1905, and for many months she tenderly ministered to this beloved parent who was her inspiration intellectually and spiritually. When she was free to accept the position Miss Schuyler was called by the Board in 1907 to assume the duties of Editorial Secretary, a position which she has so acceptably filled. This means much more than editing *Tidings*. She prepares leaflets and articles for papers, edits and arranges reports, besides designing and planning programs and helps for mission study. Her new duties will not lessen her work, but they will broaden it by bringing her messages into many thousands of homes that have not had *Tidings*.

It was a sore trial to this faithful worker to give up *Tidings* and see it pass out of existence as a distinctive periodical. With a sweet Christian spirit she has accepted the decision of the Board and is planning large things in connection with the new magazine. We ask the women of our churches to remember this consecrated worker in the new relation in which she has been placed.



Miss Huston's Message

I take this opportunity to send a word of greeting to the circles and workers of our Society. It has been with considerable reluctance that I have consented to give up missionary teaching to become Acting District Secretary. When William Cary was purposing to go to the foreign field he said to the home churches, "I will go down into the mine, but you must hold the ropes." Just why I have been called out of the mine to become one of the rope-holders is not quite clear to me, but since it is the case, I rejoice that it is among such tried and true missionary workers as the women of New England.

Our Home Mission Societies are dealing with tremendous problems which are affect-

ing every institution of our nation; church, state, school and home are all involved. With Indians and Negroes here, and immigrants coming by the millions, we may well pause long enough to ask what would be the results were it not for the work of our great Societies, civilizing, Christianizing and uplifting the lives of these classes.

As to our part in this work, we may rest assured that our Master wishes to use every one of us; that much of the work of interesting those who know little about missions and who care less, and of teaching the young people and children, lies with the women. Much has been said about each woman trying to reach one other and interest her in missions. Some have tried and failed, while others have worked successfully. If



MISS MAY HUSTON

one starts right, by asking God to send her the woman her personality can win, there is seldom, if ever, failure.

The figures sent to our office by the various State apportionment committees are as follows: Connecticut, \$4,720.50; Maine, \$3,925; Massachusetts, \$19,540; New Hampshire, \$2,566; Rhode Island, \$3,923.75; Vermont, \$1,728.51; total for New England, \$36,403.76. This total is less than was actually given last year, but of course does not include legacies or special gifts. It is also stated by the general Apportion-

ment Committee that the amounts specified for the States are the minimum, and you are asked to make your contributions as much larger as possible.

I shall be glad to meet you in the churches, in your circles, and in the Boston office. It is my desire that you ask freely for any help I can give. I cannot hope to be to you at first what your own loved Mrs. Peckham would have been, had she lived to take the office, but I trust, as we come to know each other, our relations will be mutually pleasant and helpful and that we may carry on in the spirit of Jesus the work He has given us to do.

MAY HUSTON, *Acting District Sec'y.*



The Work of Baptists among Italians in Utica, New York

BY ANNA M. STUERMER

UTICA has a large colony of Italians in the eastern section of the city. Out of the four million Italians in America 18,000 are residents of Utica. Utica has the largest foreign population of any city of its size in the country outside of Manhattan; one in every four is an Italian. Outside of the large Italian colony there are about 9,000 Poles among whom Christian work ought to be done. Sixty per cent of the population of Utica is Catholic. You will find many of the adherents of this faith as teachers in the public schools. Some of them are intelligent and broad-minded people who from much contact with Protestants have become liberal in their views. Others are very circumscribed and expect the priest to do all their religious thinking for them.

Seven weeks and a half were spent in a daily Vacation Bible School this past summer. We met five mornings of the week from 9.30 to 12, and three afternoons — Monday, Wednesday and Friday. The afternoons were all spent in the playground, as was one hour every morning before session of the school. Our playground was furnished by different classes of the Bible schools, consisting of basket ball, a large garden swing, a hammock, sand pile, teeter board and ball game. A deep lot in the rear of the church served admirably as playground. We had about forty individual gardens. Many bouquets of flowers were sent to sick mothers or lonely children

who had to take the place of mother in the home. The pleasure which the children derived from the flowers more than repaid the good teacher who had charge of this part of the work. The children would say to their teachers, "Come quickly," meaning come early. "We will be here at 7 o'clock." Young and old enjoyed the swing and cool grass. It was delightful.

In the schoolroom the curriculum of the National Vacation Bible School was followed. Through the kindness of Dr. Bo-ville we were enabled to do many things that without his help would have been impossible. All the teaching had to be done with volunteer help, which made it exceedingly difficult. We hope another year the school may be carried on with the regular staff of teachers.

The members of the committee, both pastors and laymen, helped in the teaching of the Bible lessons. Mr. Symboli and many of the young women assisted in the teaching of kindergarten, sewing, drawing, bag-making and raffia work. Several little parties and ice cream treats were given the children. Not too much can be said in favor of the song book used in the schools. The songs and music are of the best. The children sing them with a will. One of the pretty exercises is the salute to the flag, "I swear allegiance to the flag and to the republic for which it stands. One nation indivisible, with liberty and justice for all." Wish you might have heard tiny ones with their little bird-like voices joining with the older children. We invited them to take part in the reading of the Scripture, teaching them to find the places in the Bible. After prayer they quickly and quietly gathered up the Bibles before the telling of the Bible story. We read the nineteenth psalm often and repeated the last verse together.

Mothers brought their children. Fathers were interested and visited the school. Children tell us, "Everybody used to tell mother not to send us." Now every one says, "Do send them. It is a good place." The total attendance for the seven weeks and a half has been about 1,600. Prejudice is being broken down and confidence is slowly being established. Many hard, happy hours have been spent in the school, and as I now look back I thank God for them every one, and take courage.



Baptist Missionary Training School

A Tribute to Miss Henrietta Stassen

BY MRS. JANIE P. DUGGAN

WE saw her first in 1907, exactly four years ago. She had arrived with Mrs. Troyer and the two little boys and "Grandma Troyer" in Porto Rico, just in time to attend the closing meetings of our Association of Porto Rican Baptist Churches. The tired travelers came the long way around from the port of arrival, so as to pass through Yauco, where this annual meeting was being held. For a night afterward I had the pleasure of having her as my guest. Then with the indefatigable Troyers she passed on to Coamo the first week after arrival and took up her part of the mission school work in that little town.

During the three years of her life as missionary among us I saw her only at long intervals and for short periods. I knew her, however, to be untiring in her efforts in the girls' school, as directress of the sewing and other needlework which formed the basis of the industrial feature of that school's work. During one month, in her first year, I was in daily contact with her in the school, as sickness in the Troyer family required this short period of aid from me in the family and schoolroom. I came thus to know her admirable preparation for her particular branch of work, while her energy and zeal were known by all the mission force.

Of course she overworked. Almost all the missionaries I have known have done this. And she was not very strong when she came to Porto Rico. Also, in Coamo, unwholesome winds sweep down between the mountains upon the town in the spring of the year, which severely aggravate any chest or throat weakness we may have; and Miss Stassen very early became affected by the chilling draughts.

After two years of service she went to her home in the United States for a vacation, returning to the island however for another session of school work after this vacation. During much of this time she was too frail and suffering to be engaged in any work at all, but again like almost all the missionaries I have had the honor of knowing, she

remained at her post till almost incapacitated—whether wisely or unwisely let God be the judge.

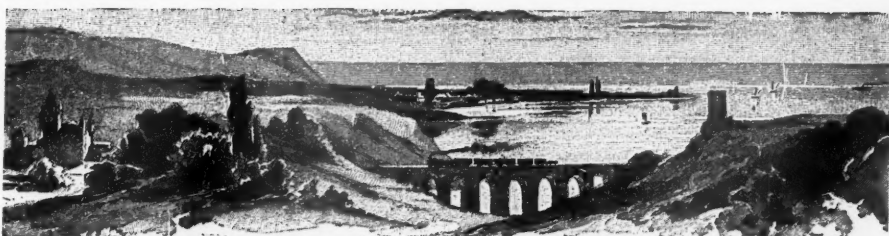
She came through Ponce on her last embarkation for the homeland a year ago, and spent the few hours before her ship sailed at my house. The old-fashioned daily stage had brought her away from Coamo



MISS HENRIETTA STASSEN

in the early dawn for the last time. The ship was to leave at noon, and after breakfasting there was but a short time for talk. She had brought with her the keys of the school presses and wardrobes to be given over to me. I learned from her the names of promising girls who might be admitted as day pupils in the school, if applying. Many items useful to me in the past year of service in the school were gleaned in that short time. And she left with me a complete list of the school effects to the smallest kitchen utensil.

I think that both she and I felt that her work in Coamo was done. I saw her off for her ship a little later, and since then have had from her only a Christmas remembrance and a feebly written note or two. But there were in her last words and letters always the characteristic brightness and hope that led her constantly to look on the best side of things. Then came tidings of her acute illness in the late winter, then of the lingering suffering until the end came here, and she entered into the new life and eternal health.



Young Women's Societies

A Greeting from Headquarters

MY DEAR YOUNG WOMEN AND GIRLS: As the vacation days are now over and all departments of church work are opening up, I should be glad to hear from every young woman's society an account of what you are doing and what your plans are for the coming year. If you have not a society for young women in your church, will you not call a meeting of all the younger women and girls at once, and with the help of some one from the woman's circle, if you so desire, organize for aggressive work and systematic study? The hope of the future for our woman's work is in our girls. Will you not interest all within your circle of acquaintances and enlist them for the coming year? Put into this enterprise the same enthusiasm you manifest in other undertakings to make them attractive and successful.

I shall be glad both to receive and pass along suggestions for developing the Department in the interests of the Woman's American Baptist Home Mission Society. — CLARA E. NORCUTT, *Young Woman's Director*.



Prayer Calendar for November

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

November 22. — MISS HANNAH NEVE, missionary among Germans, St. Paul, Minn. MISS ALMA WALLIN, missionary among Scandinavians, Iron Mountain, Mich.

November 23. — MISS LUCY H. UPTON, teacher in Spelman Seminary, Atlanta, Ga.

November 25. — MISS MARY ABBY TEFFT, teacher in Hartshorn Memorial College, Richmond, Va.

November 28. — MISS HANNAH SELLS, missionary among Germans, Philadelphia, Pa.

November 29. — MRS. DAISY E. HARVEY, matron, Atlanta Baptist College, Atlanta, Ga.

DECEMBER

December 1. — MISS MARY O. LAKE, missionary among Porto Ricans, Ponce, Porto Rico.

December 4. — MISS LYDIA LAWRENCE, field worker in Tampa, Florida.

December 5. — MRS. MARIE COLTORTI CONVERSANO, missionary among Italians and Jews, New York City; MISS ANNA PASCHE, missionary among Germans, Indianapolis, Ind.

DECEMBER 6. — MISS E. M. NIX, teacher in Mather School, Beaufort, S.C.



MISS HAZEL SCHICK
WORKER AMONG ITALIANS IN TRENTON

The Workers' Department

Conservation of National Ideals

CHAPTER ONE: A CONSERVING FORCE

A Suggested Program (for the busy leader with limited time for preparing programs).

HYMN.

PRAYER.

SCRIPTURE READING: John 4: 27-35, 39-42; Luke 21: 1-4; Acts 9: 36-39.

PRAYER.

PAPERS (five minutes each): 1. The Advent of our Baptist Women's Home Mission Societies.

Embody the history of Michigan's noble work (1873) and the records of Eastern and Western Societies now forming the Woman's American Baptist Home Mission Society.

2. Looking Backward on American Home Life (1800).

3. The Present or the American Home Life of Today. Is the Ideal Christian Home Preserved?

4. Sketches of our Earlier Missionary Workers and Burden-Bearers.

A Conserving Force

Bible Lesson: Isaiah 52: 7-15.

OUTLINE

WOMAN'S FOURFOLD IDEAL FOR AMERICA:

1. Christian Homes, Schools, Churches, a Christian State.

WOMAN'S HELP IN THE FULFILMENT OF HER IDEAL:

1. Self-sacrifice. 2. Organization. 3. Gifts.

DEVELOPMENT OF WOMAN'S WORK FOR HOME MISSIONS:

1. In her own home. 2. In her town and locality. 3. In her whole country as she saw its needs.

DENOMINATIONAL ORGANIZATIONS.

INTERDENOMINATIONAL ORGANIZATIONS.

SUGGESTIONS

WOMAN'S FOURFOLD IDEAL (pages 17, 18). — Have brief papers on this and the next general topic, adding to the discussion of the text, if time permits, additional studies as in the following outline:

CHRISTIAN HOMES.— Have papers on the home and family as maintained about the year 1800 — when woman's work for Home Missions began — and on the home and family of today; consider the differences brought about in family occupations and customs by altered industrial conditions; the bringing up of children in hotels, apartments, "two-family" houses, tenements, etc. Follow these papers by discussions on the theme, "Is the ideal Christian home in danger in these days?" Give practical answer to the question, "How can Home Missionary women help to preserve this most precious of American institutions?" Note the necessity of training the children, through Sunday schools, leagues, and missionary societies, in intelligent care for the preservation of national ideals.

CHRISTIAN SCHOOLS.— Give concrete examples of the planting of Christian homes in America — on the ever-advancing frontier and among the "exceptional peoples" — mountaineers, Negroes, immigrants, etc. Dwell on the necessity for rescue of the Christian home from Mormon attack.

Review woman's share in making America "an intelligent nation" through the establishment of missionary schools. If possible, give brief but spirited biographies of men and women whose life-work is the result and reward of the educational work of Home Missionary women.

CHRISTIAN CHURCHES.— Results of woman's Home Missionary work in the organization of churches. Present the missionary work of these churches. The missionary societies of Indian women are of special interest.

A CHRISTIAN STATE.— Develop this topic with special reference to Mormonism.

Place on a blackboard, or use as cardboard mottoes or as responses to roll-call, some of the terse sentences found in this chapter, such as:

"Make and keep America God's country."

"Ignorance is the mother of degradation."

"Only that nation whose God is the Lord can serve the highest needs of the world."

Elaborate on the topic of our own Baptist work. Give a brief outline of the Council of Women for Home Missions, naming its principal lines of work.

SUGGESTED LITERATURE: Historical Sketches, Annual Reports, *Conservation of National Ideals*, Chapter One; *The Peril and Preservation of the Home* (Riis); *The Leaven in a Great City* (Mrs. Betts); *Western Women in Eastern Lands* (Chapter One).

OUTLINE as given in Text-Book Helps.

[illegible]

Why Indeed?

Home Mission Monthly (Pres.): Polygamy is again "forbidden"! The president of the Mormon Church has lately said that it *must stop!* But did not this same authority tell us repeatedly that there were no polygamous marriages among Mormons? Then why not refute, by proof positive — easily obtained if it exists — the long list of two hundred marriages of the kind published in the Salt Lake *Tribune* during the past few months (a list which is manifestly but a fragment of the whole, since Mormon marriages are performed in secrecy); why, in fact, command a thing to stop which does not exist? The very command acknowledges the practice.

New Directors

CONNECTICUT — *Fairfield Association*, Mrs. G. Walter Aiken, Norwalk. *Hartford Association*, Mrs. Clarence F. R. Jenne, Hartford.

ILLINOIS — *Rock Island Association*, Mrs. G. E. Mayhew, Reynolds, *vice* Mrs. G. W. Rogers, resigned.

Iowa — *Davenport Association*, Mrs. Homer Johnson, Iowa City, R. F. D., vice Miss Estella Evans, resigned. *Des Moines Association*, Mrs. Hal Fudge, resigned. *Eden Association*, Mrs. H. F. Moore, Chariton, vice Miss McMaster, resigned. *Keokuk Association*, Miss Birdie Lindquist, 806 Blandeau Street, Keokuk.

KANSAS — *Solomon Valley Association*, Mrs. Lewis Pickrell, Minneapolis, *vice* Mrs. C. C. Hutchinson, resigned. *Upper Solomon Valley Association*, Mrs. Cora Miles Hunter, Russell, *vice* Mrs. W. A. Barry, resigned. *Wakeeney Association*, Mrs. W. Y. Herrick, Wakeeney, *vice* Mrs. Lydia Hill Smith, resigned.

MAINE — *Piscataquis Association*, Miss Maud B. Cole, Cambridge.

MICHIGAN—*Marquette Association*, Mrs. Edward Lee, Laurium, *vice* Miss Sourwine, resigned. *Alpena Association, Y. W.*, Miss Martha Little, 216 State Street, Alpena. *Muskegon Association, Y. W.*, Mrs. John Stopples, R. F. D. 6, Muskegon. *Saginaw Valley Association*, Mrs. A. C. Clark, 4th and Birney streets, Bay City, *vice* Mrs. C. T. Miller, Saginaw, resigned. *Saginaw Valley Association, Y. W.*, Miss Anna Moore, 1219 S. Harrison Street, Saginaw, W. S., *vice* Mrs. Allen McEwan, resigned.

NEW YORK — *Genesee Association, Jr.*, Mrs. Elliott Smith, Warsaw, *vice* Mrs. C. F. Matthews, Le Roy, resigned.

PENNSYLVANIA — *Abington Association*, Miss Mary E. Bevan, Clark's Green, resigned.

New Auxiliaries

INDIANA — *Seymour.*

IOWA — *Bloomfield.*

Bloomfield, L. B.

PENNSYLVANIA—Scranton.

Donations to Training School

INDIANA — *Frankfort*, one box jelly from Mrs. A. R. Stark.

Wants of Missionaries

ITALIANS

MISS SCHICK — Clothing.

MILL AND MINERS

MISS ALICE MATTHEWS — Clothing of all kinds.

NEGROES

MISS HOLMAN — Tracts.

MISS GALE — Fifty Bibles for use in Mission Sunday School.

MISS FREEMAN — Literature for temperance, purity and mothers' meetings.

Miss RICHARDSON — Clothing.

MISS VARIAN — Christmas boxes, small thimbles.

Miss GHEE — Christmas boxes, material for sewing school and bedding.

Mrs. PETTUS — Quilts, clothing, shoes, material for sewing school, Christmas box or barrel.

Boxes and Supplies sent to Missionaries

CALIFORNIA — *Fort Bragg*, quilt blocks and calico for four quilts and nine spools of thread to C. E. Pettus.

NEBRASKA — *Lincoln*, East Lincoln Baptist Church, one basted quilt and calico to Miss Lydia P. Lawrence.

NEW YORK — *Elba*, one barrel clothing to Mrs. Ghee, value \$20; *Westport*, two basted quilts and money for calico to Mrs. Germany.

PENNSYLVANIA — *Lock Haven*, one quilt, value \$2.

WISCONSIN — *Darien*, one comforter and some towels to Miss Emma Miller.

Canadian Baptist Missions

Field Notes

The Baptists are doing the chief work in evangelizing the Scandinavians of Canada, having fourteen missionaries among them in the West and about twenty churches and mission stations. Brandon College has a Scandinavian department for preparing men for the ministry. There are four Swedish missionaries in Ontario, and one of them has the remarkable record of sustaining monthly services at half a dozen stations scattered along 300 miles of railway lines.

A NEW WORK FOR WOMEN

There are twenty-five girls in the boarding department of the Caste Girls' School among the Telugus, of which Miss Bessie M. Churchill has charge. The Rajah's school is a strong competitor and takes many of the girls after they have been well started toward an education and the church. Of the boarders eight are church members. Miss Churchill pleads for a refuge for women, and the United Baptist Women's Maritime Union has appropriated \$500 to start this needed work in woman's interest.

A FINE IDEA

The young people of Canada have a mission study text-book No. 1 entitled *The Baptists of Canada*. It is published for the B. Y. P. U. of Ontario and Quebec, and is a concise, comprehensive history of Canadian Baptist life. The Northern Baptists need a similar text-book.

A HELPER NEEDED

Dr. Pearl Smith Chute is medical missionary at Akidu, India, where she began work in 1896, with a wall cupboard for a dispensary. A small hospital was opened two years later and the "Star of Hope" has been true to its name to the sick ever since. During the more than fifteen years 85,000 treatments have been given, and 650 persons received as patients, while the medical workers have passed heroically through cholera and smallpox epidemics. Akidu has over 2,000 Christian converts, a large boarding school, and there is no other hospital than

the Baptist within 40 miles. As Dr. Smith must leave on furlough, worn out as she might well be after carrying such a burden, the hospital must close unless a medical missionary can be secured.

THE UNION MOVEMENT

The Free Baptists and Baptists are united in Canada, and with happiest results. The action of 1910 looking to a single foreign agency for all Canadian Baptists has now been consummated, and the Canadian Baptist Foreign Mission Board has been incorporated, and is prepared to carry on all the foreign mission work of the denomination in the Dominion. The new Board, with headquarters at Toronto, assumed charge of the work after the Toronto-Quebec Convention. It is believed that this movement will make larger work possible. A United Conference in India will be one result.

HOME MISSIONS

Home Mission work in the Provinces would be known as State missions in the United States. The Board looks after the weak churches in the three Provinces and Prince Edward Island. The fact that 134 churches out of a total of 577 require aid proves the need of the work. The total membership is about 65,000, having doubled since 1875. In addition, there is the Grande Ligne Mission, and some frontier work in the Canadian West. The year's receipts were \$10,080, and a deficit of \$1,478 was reported. Church edifice gifts amounted to \$1,691. The women gave \$1,750 to the Home work. There are ten colored churches, which receive special attention. About \$2,000 is expended in this work. An immigration chaplain is maintained at Halifax, the principal port. He welcomed 712 Baptists last year among the 42,000 arriving passengers. The superintendent of Home Missions is Rev. I. W. Porter, of Wolfville, who has been six years in this service and done a large amount of hard work. The churches on his list have 6,228 members; there were 290 baptisms and 87 other additions; and the total amount given in aid was \$6,419.



Sir Frederick Nicholson and the Industrial Missionary Association

Sir Frederick Nicholson, who has been all his life a British official in India and for the last few years in charge of the Madras fisheries department, recently had a conference at Kodaikanal with Rev. Samuel D. Bawden of our Industrial Experiment Station at Ongole regarding a plan of his. "His plan in brief is to supply funds up to an amount of Rs. 500 (about \$167) a year for the next five to seven years, in order to secure at least four cultivators of the soil who will take directions from him and by means of deep cultivation and improved methods which he will suggest in detail will secure so much better crops from the land that each man will become a pattern for his neighbors. Sir Frederick has asked me to secure four missionaries in four different districts who will undertake the administration of Rs. 125 (about \$42) a year, each securing a cultivator to whom the money can be paid, so that the man is practically on monthly wages while he has all the produce from the land, thus making a start somewhat along the line of the demonstration work in the Southern States in America. The whole opportunity seems to be thoroughly in line with the thing that we have been praying for in connection with our work, and I praise the Lord for the opportunity to help in so practical a way through the generosity of Sir Frederick." Mr. Bawden then goes on to tell of his own preparation of land according to Sir Frederick's method. "We took a strip across the end of one of our fields and marked it off into cross strips about six feet wide. Every alternate strip I had the top soil which had been cultivated in previous years thrown off upon the alternate strip, and then with pickaxe or crowbar the men dug down a foot deep into the subsoil, broke it up,

then put it back into place and distributed the top soil over the surface again without mixing it with the subsoil. Some showers interfered with the finishing of the task in the way that I had intended, but we have succeeded in getting the plot properly covered again and have harrowed across all the plot, both that which has been dug and that which has not, and we shall plant them all alike so as to have the opportunity of seeing the advantage to the crop which the breaking up of the subsoil may give. The greatest difficulty in this country is to get men to put in their own time and labor in doing such hard work, but I am hoping that a few examples may succeed in showing the benefit from putting in some work."



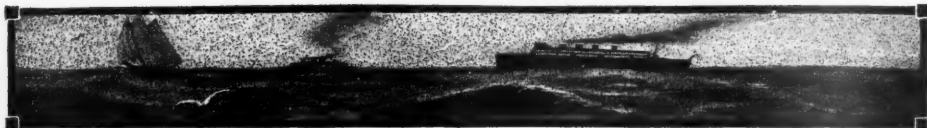
A Pertinent Question

A religious paper, not Baptist, asks this question: "Who would think of going to a richly furnished store and, dropping a small coin into a box, take whatsoever he might like and find fault with the rest. And yet that is the way some people go to church." Just so. Think it over when the next missionary collection comes around.



Week of Prayer Topics

Following are the general topics announced by the Evangelical Alliance for the week of prayer, beginning Sunday, January 7, next: Sunday sermons, The Kingdom's Ceaseless Advance; Monday, January 8, Personal Faithfulness; Tuesday, the Church of Christ; Wednesday, Foreign Missions; Thursday, Home Missions; Friday, Interests, Domestic and Educational; Saturday, Interests, National and International; Sunday sermon, January 14, The Supreme Desirableness of the Kingdom's Triumph.



FROM THE FAR LANDS

STRAWBERRIES IN BURMA

We had a very pleasant company at Sinlum and found the climate there as delightful and bracing as ever. One attraction not found before was an abundance of strawberries raised in the government's experimental garden. We were glad to renew acquaintance with strawberry shortcake in this far-off land. On the journey up the mountain Mrs. Safford and several others were thrown from their elephant owing to the slipping of the howdah, but very providentially this happened alongside of a high bank instead of above the precipices just passed, and as the animal stood perfectly quiet no one was hurt.—H. E. SAFFORD, Rangoon, Burma.

IT PAYS

During the last week of the school Mr. Ki, our Shantung teacher, had repeated hemorrhages and is now confined to his bed. We are nursing him ourselves in our home and hope that his valuable life will be spared. In any case we shall have to replace him, for he will go home as soon as able to move. His influence has transformed the school from what it was under heathen teachers; among the pupils are those who give promise of making better helpers than any we have thus far had. The whole atmosphere of the school is aggressively Christian. It pays to get a man thoroughly equipped and of strong Christian character. Mr. Ki is a graduate of the Union College at Wei-shien in Shantung and a fine scholar of unusual teaching ability. We have to pay him at least double what we could get an inferior man for, but he is worth several times as much. This year, since he has become fluent in the local dialect, he is quite capable of carrying forward the work of the school by himself, thus freeing a missionary for other work. I have only taught English in the Academy this year. We pay him \$30 a month, equivalent to a little over \$150 gold per year. He lives, sleeps and

eats with the scholars and touches their lives far more intimately than any foreigner could.—GEO. CAMPBELL, Kaying, South China.

AN AFRICAN MONARCH

If you want to see a real African king, all you have to do is to travel by boat to the end of Lac Leopold II and continue up the little creek to Ibeke, where lives this monarch, Ilenge by name. He has never been conquered by the State, but because he was a great man, a treaty was made with him and he became the big chief,—in very truth monarch of all he surveyed. Later the State broke the treaty with him, depriving him of the three medals which had previously been presented to him. However, he still rules his own people with great dignity, more especially his seventy wives. Formerly in case of insubordination he would have a subject chief's head removed; now, he cannot do this, but does the next best thing—has the hat on the man's head slashed into bits with a sharp knife. In his love for ceremony and pomp he can equal any civilized ruler—he receives visitors attended by a court of honor consisting of seventy men; a native must salute before approaching His Majesty, and if the king does not respond to the greeting, the audience is refused and the poor native can only withdraw. The State is now trying to break up his great harem by requiring a tax of him for sixty of his wives, and the church at Ibeke is nobly seconding the effort by winning a number of his wives and slave-women.

COSTUMES WANTED

In continuation of the work of "The World in Boston" and "The Orient in Providence" the Foreign Mission Society needs a large number of costumes, representing China, Japan, Burma, India and Assam, to loan to churches, Sunday school classes and young people's societies. We appeal to our friends who have costumes,

especially those who have acted as stewards in the expositions, to help by donating them to the Society for this important service. Will those who are willing to give their costumes send them to the American Baptist Foreign Mission Society, 800 Ford Building, Boston. They will be most gratefully received.



The Judson Centennial Commission

The Executive Committee of the Judson Centennial Commission held its first meeting Sept. 22, in the Ford Building, Boston. Permanent organization was postponed until the next meeting, but plans for the work of the Commission were thoroughly discussed. The question of a centennial volume was considered and the sentiment of the committee was found to be in favor of two volumes, one an exhaustive historical work, the other a popular story of the century. Steps were taken to secure authors for these volumes. The question of sending one or more deputations to Burma as well as of bringing to America for the campaign of 1913-14 representatives of the native peoples of our mission fields was also discussed. Campaign literature and other details were also given attention. Another meeting is to be held in the near future.



Wanted: A Man

Just above Assam is a great region, a sort of "no man's land," lying between Assam and China and between Assam and Tibet, and inhabited by savage tribes. England has not been willing to bear the additional expense of annexing and fortifying this region, but has been lying low to see what China would do. Quietly, but steadily, China has been working its way toward the Daphla Hills, and now England is ready to sit up and take notice. Mr. Thompson, for many years Assistant Commissioner at North Lakhimpur, has been vitally interested in the Daphlas and is anxious to have Christianity presented to them. Rev. John Firth of North Lakhimpur, Assam, writes regarding Mr. Thompson: "He said to me a few days ago: 'I am shortly to be appointed Political Agent to the Daphla Hills, and I want a missionary sent also. A man—not a woman—a young, strong, energetic man. If he were a

doctor, so much the better. I want him to go with me the next cool season on my first tour into the Daphla Hills. If your society cannot send a man, I propose writing to the Bishop of Calcutta to send me a man.'"

The Committee of Reference for Assam has recommended that Rev. L. W. B. Jackman on return from his furlough make the first visit to the Daphlas with Mr. Thompson. It is possible that a mission station cannot be established there for years, but it might be well to make a beginning. Unless the members of our churches will help more than ever before to carry on the work we now have, it will be impossible to meet the expenses of this undertaking among the hill people. It rests with each one of us then as to whether the Daphlas are to have the blessing of Christian teaching or not. Will not *you* and *you* and *you* double—no, rather treble—your contribution to foreign missions this year?



The Telugu Baptist Convention

The fifteenth annual meeting of the Telugu Baptist Convention was held at Cumbum, August 17-21. At the first session more than 150 Telugu delegates were enrolled, and besides these a goodly number of missionaries was in attendance.

A comprehensive paper reviewing the general condition of the work in the various associations, with carefully arranged statistics for each, was presented by P. Sadhuva Garu of Podili, and was very inspiring. At the same session Dr. Huizinga gave a graphic description of the present state of the work in the field comprising our Mission. By the aid of charts hung upon the wall, the proportion of Christians in comparison with the non-Christian population of the various caste and outcaste peoples, and the number of converts from year to year, were kept vividly before the Convention.

One evening session was devoted to a memorial meeting to Dr. Clough. After addresses of reminiscence by Rev. Mr. Baker, Vidudhala Jonah and others, some time was spent in receiving voluntary subscriptions toward the fund for the Clough Memorial Hospital which it is proposed to build in Ongole.

Another session was devoted largely to

the work of the Seminary at Ramapatnam. Theological Education was presented by Rev. J. Heinrichs, who set forth the scope of such training and its necessity as grounded in the spiritual condition of the people.

The session devoted to the Mission Society was one of the most interesting meetings of the Convention. The name of the society has been changed by omitting the word "Swadhesha" (Home). Some changes are also being made in the constitution. A plan was further proposed looking toward the co-ordination in convention of the Mission Society and the Publication Society so that delegates from the churches to the convention would by reason of such appointment be regular members of those societies. It was also decided to urge upon the missionaries in Natal the desirability of quarterly reports, and that these be published in brief in the *Telugu Baptist*.

The sermon Sunday morning by Rev. J. A. Curtis was from 2 Timothy 2:15, and was an inspiration to the workers present. Special emphasis was laid upon some points of contact between Hindu beliefs and Christian teachings. The annual convention sermon was delivered by Rev. T. Samson Rangayya from Matthew 25:19.

The organization of the Mission Panchayat which was proposed at the Nellore Conference last February was completed at Cumbum by the appointment of Rev. D. Narsayya for one year, and P. Abraham Garu for two years, to serve with the Rev. Messrs. Baker, Boggs and Newcomb, the three missionary members appointed by conference. This Panchayat is a council of five, a village institution for settling all grievances, and has now been adopted by our mission in South India for the same purpose — that of deciding all grievances.

Three invitations were extended for the meeting of the convention in 1912, the vote resulting in favor of the Nellore Church. —S. W. STENGER, Nandyal, South India.



A Royal Farewell

When Captain Luke Bickel of the *Fukuin Maru*, the little mission ship which sails the Inland Sea of Japan, was about to leave on furlough in April, the principal and thirty of the students at the Yuge Island Mercantile Marine School, which is under govern-

ment administration, traveled thirty miles by boat and ten miles on foot over the mountains to bid him farewell. Boarding the ship they stood on the deck and sang to a Japanese melody the original of the lines given in translation below. After a few months at home Captain Bickel returned to Japan, sailing from Boston Sept. 26.

□□□□□□□□□□□□□□□□

IN FAREWELL TO CAPTAIN BICKEL

Today is the year in full flood,
And the winds from the warm ocean reaches
Sing loud with the answering pines,
Sing low through the green drooping willows.
Again on our fair island slopes,
In a glory of purple and crimson
The azaleas have spread their brocade,
Rich as gown of a maid at her marriage.

But our Captain, more bravely adorned,
In brocade of the honors past telling
Wherewith Heaven hath rewarded his toil,
To the homeland in triumph returneth.
Full light rides his bark on the waves,
Set wide are his sails to the breezes, —
Our Captain, beloved of the Isles,
Of the fair white ship, *The Evangel*.

'Twas for Jesus, His sake, that he came
To our Islands forgotten, forsaken,
Bringing us riches more rare
Than the costliest bales of the merchant;
Bringing that Heavenly Law
Which is lifting the life of the nations,
The Blessed Evangel of love
Which the Father hath sent to His children.

How holy the Message, and high!
And with reverence, heart-lowly, we greet it.
How divine is its lofty behest!
But our souls leap to life at its challenge:
"Repay thou thy foe with thy love;
And deny not thy cheek to the smiter.
Remember thy Lord on the Cross
When He prayed for His slayers, 'Forgive them!'"

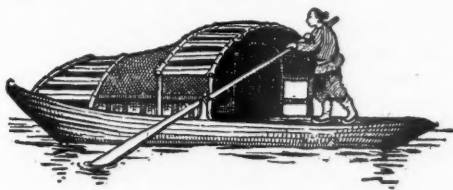
Such is the message he brought,
That by love we be sons of our Father,
Who alike on the evil and good
Sends the gift of His rain and His sunshine;
That by love are we brothers of Christ,
Who gave up Himself for His haters;
That only to love is to live,
And of love is the Kingdom of Heaven.

Ah, honored Teacher and Friend,
Who hast taught us to love by thy loving,
What gifts — but no hands can repay,
And no lips our thanksgiving can fashion.
Today must we say the farewell?
Must the purple expanse of the ocean
Rise boundless betwixt us and thee?
What tears — but thine own is our sorrow!

Missionary Personals

Rev. Charles B. Tenny of Tokyo, Japan, has been appointed to the fellowship for graduate work under the direction of Professor Anderson, awarded by Newton Theological Institution, and will begin work at Harvard this fall.

At midnight of August 24, Rev. and Mrs. H. E. Dudley of Meiktila, Burma, were awakened to find their school building in flames. The fire had made such progress that the impossibility of extinguishing it was immediately recognized, and all efforts were turned towards saving the other buildings, which were threatened. The school building and all its contents were utterly destroyed, the loss being heavier because new chairs, desks and charts had just been put in.



Foreign Missionary Record

ARRIVED

- Miss Stella Relyea, from Kinkwa, East China, at Newburgh, N.Y., September 6.
Rev. W. S. Sweet, Mrs. Sweet and son, from Hangchow, East China, at Chicago, September 22.

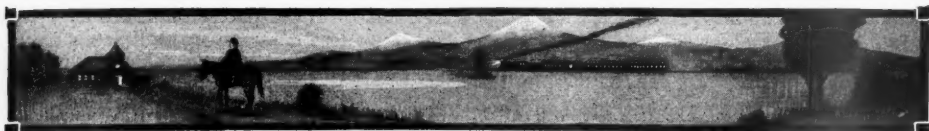
SAILED

- Rev. W. Ashmore, Jr., D.D., and Mrs. Ashmore, from San Francisco, September 6, for Swatow, South China.
Miss F. E. Ayers, from Boston, September 15, for Burma.
Miss Lucy L. Austin, from Boston, September 15, for Burma.
Rev. A. C. Bowers, Mrs. Bowers and child, from Boston, September 15, for Assam.
Capt. L. W. Bickel, from Boston, September 26, for Japan.
Rev. C. L. Bromley and Mrs. Bromley from San Francisco, October 4, for East China.
Miss Louise Campbell, from San Francisco, October 4, for Kaying, South China.
Miss Irene M. Chambers, from San Francisco, October 4, for West China.
Miss M. E. Cruft, from San Francisco, October 4, for South China.
Miss F. E. Doe, from Boston, September 15, for Nowgong, Assam.
Miss L. M. Dounton, M.D., from Boston, September 15, for South India.
Rev. F. H. Eveleth, D.D., and Mrs. Eveleth, from Boston, September 15, for Burma.

- Rev. Uri M. Fox and Mrs. Fox, from Boston, September 15, for Assam.
Rev. H. I. Frost and Mrs. Frost, from Boston, September 15, for Bengal.
Miss M. E. Farbar, M.D., from Boston, September 15, for South India.
F. W. Goddard, M.D., Mrs. Goddard and two children, from San Francisco, October 4, for Shaohsing, East China.
Rev. D. C. Graham and Mrs. Graham, from San Francisco, October 4, for West China.
Miss H. E. Hawkes, from San Francisco, October 4, for Burma.
Miss Margaret Hilliard, from San Francisco, October 4, for Japan.
Rev. L. W. B. Jackman, Mrs. Jackman and two children, from Boston, September 15, for Sadiya, Assam.
Rev. J. C. Jensen and Mrs. Jensen, from San Francisco, October 4, for West China.
Miss M. D. Jesse, from San Francisco, October 4, for Japan.
Miss Mary Kurtz, from Boston, September 15, for South India.
Miss A. M. Lemon, from Boston, September 15, for Burma.
Rev. H. I. Marshall, Mrs. Marshall and three children, from Boston, September 30, for Tharrawaddy, Burma.
Mr. S. E. Miner, Mrs. Miner and child, from Boston, September 15, for Rangoon, Burma.
Miss C. E. Putnam, from Boston, September 15, for Burma.
Miss F. P. Page, from San Francisco, October 4, for West China.
Miss G. L. Pennington, from Boston, September 15, for Burma.
Mrs. W. H. Roberts and son, from Boston, September 15, for Burma.
Rev. A. E. Stephen, from Liverpool, September 28, for Assam.
Rev. S. E. Sönnichsen and Mrs. Sönnichsen, from Boston, September 15, for Burma.
Mr. H. W. Smith and Mrs. Smith, from Boston, September 15, for Mandalay, Burma.
Rev. L. C. Smith and Mrs. Smith, from Boston, September 15, for Nellore, South India.
Rev. F. N. Smith and Mrs. Smith, from San Francisco, October 4, for West China.
C. E. Tompkins, M.D., and Mrs. Tompkins, from San Francisco, October 4, for West China.
Miss Lena Tillman, from Boston, September 15, for Moulmein, Burma.
Miss Agnes Whitehead, from San Francisco, October 4, for Burma.
Rev. W. E. Wiatt, Mrs. Wiatt and three children, from Boston, September 15, for Burma.
Mrs. Prudence C. Worley, from San Francisco, October 4, for Swatow, South China.
Miss Daisy Woods, from San Francisco, October 4, for East China.

BORN

- To Rev. G. R. Kampfer and Mrs. Kampfer, of Gauhati, Assam, a daughter.
To Rev. R. C. Thomas, M.D., and Mrs. Thomas, of Iloilo, Philippine Islands, on July 3, a girl, Winifred Eastman.



FROM THE HOME LANDS

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The New England District

BY DISTRICT SECRETARY J. E. NORCROSS

THE annual tour of the New England Associations has ended for the year 1911-12, and their statistical records and official reports will soon be in permanent form. The Interdenominational Laymen's Missionary Movement and The Men and Religion Crusade are under full swing in golden New England, with a speedy millennium as an objective and with religious experts to point the way.

A state-wide campaign in Massachusetts, under the leadership of Secretary Stackhouse, has been carefully planned by District Secretaries Witter, Norcross and Lamson and State Secretaries Padelford and Main, and the November rallies in the Old Bay State are bound to bear fruit. INSTITUTES, CONFERENCES, REUNIONS, BASKET MEETINGS, CANVASSES, STUDY CLASSES AND FOLLOW-UP NOVELTIES in a bewildering array are pressing close upon the heels of the time-honored fall gatherings of Baptist churches, and are scheduled for months to come.

When you add an "Orient in Providence" with an attendance of thousands, a prohibitory campaign in Maine with public interest at a white heat, county fairs and industrial

carnivals bigger, better and bolder than all their predecessors, thousands of tourists clinging tenaciously to their bungalows or seeing the mountains and seashore at a hop, skip and jump pace, life in New England in the autumn of 1911 has been far from the proverbial slowness which is supposed to characterize this Yankee section of culture, granite and sand.

Stopping long enough to brush the cinders from our eyes and to consider our ways, there are some things which are projected into our vision.

Joint representation of the diversified missionary interests of our great denomination has been tried for the third successive season, and the churches from Aroostook to Fairfield and from Barnstable to Lamoille have registered their unqualified approval of the plan. This idea is manifestly capable of expansion and its further application cannot fail to make for greater economy and efficiency.

State work is better organized than ever before and they are statesmen who direct the forces and distribute the funds. Every unchurched hamlet is being studied with a view to its betterment, and rural conditions are being met with the only panacea for their solution, but the present gospel is not limited to a narrow groove. The problem of the foreigner, which is the weightiest question where the Pilgrim and Puritan once ruled, is being grappled bravely by wise heads and great hearts. The voice of God is speaking unmistakably through the steerage. Opportunity stands on the prow of every steamer that reaches Boston Light. The Man of Nazareth stands in disguise where the incoming millions wait for Government Inspectors. There is no isolated Italian quarter, Jewish quarter, Polish quarter or Syrian quarter to the consecrated New England Baptist. These are integral parts of a marvelous whole. The New England State Conventions are signally honored in their unique stewardship and in coöperation with the national societies are seeking to make the brotherhood of man a regal and dominant issue.

Our religious newspapers are catching the spirit of unity, and *Watchman* and *Morning Star* will tell us in a nobler vein "What of the Night?" and herald more surely the coming day. There is a growing

sense of pride in our splendid missionary magazine and a fresh recognition of the vital part it plays in local church success. It is one of the best pastor's assistants that any church could engage and given a fair chance will help perform miracles. The close coöperation between Baptists and Free Baptists is one of the significant signs of the time and is bound to crystallize in New England one of the most beautiful exhibitions of Christian unity the present era has witnessed. If the year upon which we have entered proves to be a hard one financially, it will not be due to a lack of interest in the best things nor to a dying out of the Baptist spirit which has lifted our denomination to its place of preëminence. All over the district there are loyal groups of noble men and women who are determined to plant the cross in every land, and willing to back their purpose with their children and their cash. A survey of the next decade will prove the truth of this prophecy and show New England still in the van of all that makes for the highest type of civilization and Christianity.



On a Missionary Tour

BY REV. L. L. ZBORAY

Through the kindness of Mr. Underwood, President of the Erie Railroad, the writer was able to visit certain Hungarian and Roumanian missions from the East as far West as West Pullman and Milwaukee, in company with two other of our Hungarian delegates, who came here to the World's Congress from Budapest, Hungary. Our trip was well advertised by the missionaries at each of these places a few weeks in advance, and the result was that not only those who have been accustomed to attend services, but many curiosity seekers through the advertisements came to see what we were going to do. We did not do much, but the Lord did beyond our expectations. Some of the earnest workers like Brother Orosz of Cleveland, Brother Igrison of Cincinnati, Brother Balogh of West Pullman, Brother Leber of Newcastle, and others who have learned how Americans are conducting revivals, have not only prayed but worked hard for great success.

We have had services from two to six nights at each place. We have preached to from fifty to a thousand people during our

seven weeks' journey, until we have ended at West Pullman in a tent, where the gospel was preached for six nights in three languages, and several hundreds could not enter the tent which had a seating capacity of about three hundred.

There were about one hundred conversions. Our Hungarian delegates have not only gained in strength and in some knowledge of the greatness of our country, but as they have expressed it themselves, they have gained much in knowledge as how to conduct revival services. We have noticed this — that after a few nights of their experiences they began to change their attitude in their manners, and after they have seen people rise, as many as nineteen at once, for prayers and we have given them an invitation, they get somewhat fired and inspired by it. They forgot their old ways, and began swinging their arms and raising their voices in their preaching, and by this they have become more effective. Our trip was a great blessing to ourselves, and we have been given assurance on every side that they all were benefited by it.

There was a young man in Cleveland who was prejudiced against the Baptists, and when he saw me, barefaced and another man with a full beard, both speaking Hungarian, he came to the mission out of curiosity. He came to see what we were going to do. He was one of the men who rose for prayers, and after the service he came to me with tears in his eyes, saying, "Brother Zboray, I always had religion, but I now know what Christianity is." There are many such incidents.



Thirty-second Anniversary of the Swedish Baptist General Conference

BY REV. ANDREW JOHNSON

In the opulent little city of Kiron, Iowa, the General Conference of the Swedish Baptists held its thirty-second anniversary, Sept. 6-9. About 250 delegates and visitors gathered to discuss and meet critical issues. The denomination is manfully grappling with new problems consequent on its rapid growth. Present contingencies must be provided for, and our people, realizing the gravity of the situation, are bending all their energy toward a speedy and happy solution.

This meeting was of more than ordinary importance; questions in regard to education, literature, mission work, and expansion in general, were intelligently discussed. The work is still in its formative stages; until a few years ago nothing but preaching was done, now the body has several other lines of activity — schools, literature, charitable institutions, etc.

The following figures show the present status: There are 21 state conferences, 361 churches, 29,271 members; 1,307 were baptized during the year, 544 of whom came from the Sunday school. There are 372 pastors, preachers and missionaries; 334 church edifices, with a seating capacity of 84,271. The value of all church property is \$2,274,544. Contributed for all purposes \$451,421.73, or a little more than \$15.42 for each member. The American societies received of this sum \$24,170.15, or nearly 83 cents for each number. The denomination now controls one theological seminary, two academies, three homes for the aged, one children's home, two papers, several benevolent associations, etc. The literature department has made steady gains. The new denominational paper, *The Swedish Baptist Standard* is an assured success.

The General Conference is now working in United States and Canada. It employs several missionaries in the Rocky Mountain states, and several more in Canada. A church has recently been organized in Salt Lake City, Utah.

The different educational institutions, the Theological Seminary, Bethel Academy and Adelphia College, are doing creditable work and have many students. Ten were graduated from the seminary last spring, and nine in each of the two preceding years.

The gavel was admirably and successfully wielded by Rev. G. A. Hagstrom of St. Paul. Officers elected: Moderator, G. A. Hagstrom; vice-moderator, A. Sjolauder; corresponding secretary, E. S. Lindblad. The next anniversary will be held in Chicago.



Revival Tent Work

Tent Evangel No. One, under the care of Rev. F. M. D. Hill, has just seen a gracious revival at Kanza. Mr. Hill baptized 22 and received 26 into the little church, which is two months old.



A GROUP OF THE WORKERS AND A PROSPECTIVE WORKER

The Porto Rican Association

BY SUPERINTENDENT A. B. RUDD

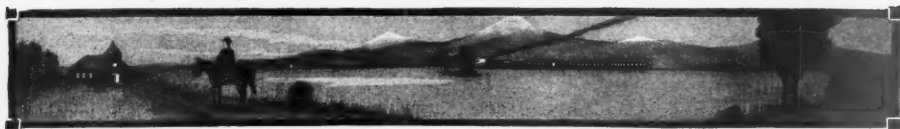
From the 14th to the 17th of September the Baptist Association of Porto Rico held its ninth annual meeting in Adjuntas. Adjuntas is a mountain town of a thousand or more souls about four hours' drive from the south coast and the same distance from the railroad. This relative inaccessibility militated against a full attendance of delegates, as carriage travel is very much dearer on the island than by train. However, of our 42 churches of last year nearly all were represented by delegates and all by letter.

Twelve years ago the writer took his family to Adjuntas for the warm months of August and September. On the day after his arrival, a service was arranged for in a small schoolhouse in the town for the benefit of the American soldiers, who were considerably in evidence. Seeing that the attendance was about evenly divided between Americans and Porto Ricans it was decided to divide the service, and so the missionary preached and sang and read both in English and Spanish. This was the first evangelical service ever held in this little town.

During the family's stay of two months, Mrs. Rudd held every Sunday a Sunday school for the little folks, who crowded the tiny house in which the family lived, while the missionary attempted to supplement these efforts by a visit every two weeks for a public preaching service. These were small beginnings.

We now have in Adjuntas a church with a membership of 82, a flourishing Sunday school with an average attendance of about 75, a neat \$4,000 chapel, and a constantly growing circle of friends of the gospel. Many were the congratulations received during the Association by the native consecrated young pastor when it was learned that his field had led all the others of our Mission in the number of baptisms during the year.

Rev. C. S. Detweiler was unanimously chosen moderator and showed us how to despatch the Lord's business promptly and wisely. A better choice could not be made. The letters from the churches showed some 200 baptisms for the year, three new churches organized, a total membership of 2,150, 56 Sunday schools, and contributions for all purposes amounting to a little more than \$3,600.



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BY DISTRICT SECRETARY J. E. NORCROSS

THE annual tour of the New England Associations has ended for the year 1911-12, and their statistical records and official reports will soon be in permanent form. The Interdenominational Laymen's Missionary Movement and The Men and Religion Crusade are under full swing in golden New England, with a speedy millennium as an objective and with religious experts to point the way.

A state-wide campaign in Massachusetts, under the leadership of Secretary Stackhouse, has been carefully planned by District Secretaries Witter, Norcross and Lamson and State Secretaries Padelford and Main, and the November rallies in the Old Bay State are bound to bear fruit. INSTITUTES, CONFERENCES, REUNIONS, BASKET MEETINGS, CANVASSES, STUDY CLASSES AND FOLLOW-UP NOVELTIES in a bewildering array are pressing close upon the heels of the time-honored fall gatherings of Baptist churches, and are scheduled for months to come.

When you add an "Orient in Providence" with an attendance of thousands, a prohibitory campaign in Maine with public interest at a white heat, county fairs and industrial

carnivals bigger, better and bolder than all their predecessors, thousands of tourists clinging tenaciously to their bungalows or seeing the mountains and seashore at a hop, skip and jump pace, life in New England in the autumn of 1911 has been far from the proverbial slowness which is supposed to characterize this Yankee section of culture, granite and sand.

Stopping long enough to brush the cinders from our eyes and to consider our ways, there are some things which are projected into our vision.

Joint representation of the diversified missionary interests of our great denomination has been tried for the third successive season, and the churches from Aroostook to Fairfield and from Barnstable to Lamoille have registered their unqualified approval of the plan. This idea is manifestly capable of expansion and its further application cannot fail to make for greater economy and efficiency.

State work is better organized than ever before and they are statesmen who direct the forces and distribute the funds. Every unchurched hamlet is being studied with a view to its betterment, and rural conditions are being met with the only panacea for their solution, but the present gospel is not limited to a narrow groove. The problem of the foreigner, which is the weightiest question where the Pilgrim and Puritan once ruled, is being grappled bravely by wise heads and great hearts. The voice of God is speaking unmistakably through the steerage. Opportunity stands on the prow of every steamer that reaches Boston Light. The Man of Nazareth stands in disguise where the incoming millions wait for Government Inspectors. There is no isolated Italian quarter, Jewish quarter, Polish quarter or Syrian quarter to the consecrated New England Baptist. These are integral parts of a marvelous whole. The New England State Conventions are signally honored in their unique stewardship and in cooperation with the national societies are seeking to make the brotherhood of man a regal and dominant issue.

Our religious newspapers are catching the spirit of unity, and *Watchman* and *Morning Star* will tell us in a nobler vein "What of the Night?" and herald more surely the coming day. There is a growing

sense of pride in our splendid missionary magazine and a fresh recognition of the vital part it plays in local church success. It is one of the best pastor's assistants that any church could engage and given a fair chance will help perform miracles. The close cooperation between Baptists and Free Baptists is one of the significant signs of the time and is bound to crystallize in New England one of the most beautiful exhibitions of Christian unity the present era has witnessed. If the year upon which we have entered proves to be a hard one financially, it will not be due to a lack of interest in the best things nor to a dying out of the Baptist spirit which has lifted our denomination to its place of preëminence. All over the district there are loyal groups of noble men and women who are determined to plant the cross in every land, and willing to back their purpose with their children and their cash. A survey of the next decade will prove the truth of this prophecy and show New England still in the van of all that makes for the highest type of civilization and Christianity.



On a Missionary Tour

BY REV. L. L. ZBORAY

Through the kindness of Mr. Underwood, President of the Erie Railroad, the writer was able to visit certain Hungarian and Roumanian missions from the East as far West as West Pullman and Milwaukee, in company with two other of our Hungarian delegates, who came here to the World's Congress from Budapest, Hungary. Our trip was well advertised by the missionaries at each of these places a few weeks in advance, and the result was that not only those who have been accustomed to attend services, but many curiosity seekers through the advertisements came to see what we were going to do. We did not do much, but the Lord did beyond our expectations. Some of the earnest workers like Brother Orosz of Cleveland, Brother Igrison of Cincinnati, Brother Balogh of West Pullman, Brother Leber of Newcastle, and others who have learned how Americans are conducting revivals, have not only prayed but worked hard for great success.

We have had services from two to six nights at each place. We have preached to from fifty to a thousand people during our

seven weeks' journey, until we have ended at West Pullman in a tent, where the gospel was preached for six nights in three languages, and several hundreds could not enter the tent which had a seating capacity of about three hundred.

There were about one hundred conversions. Our Hungarian delegates have not only gained in strength and in some knowledge of the greatness of our country, but as they have expressed it themselves, they have gained much in knowledge as how to conduct revival services. We have noticed this — that after a few nights of their experiences they began to change their attitude in their manners, and after they have seen people rise, as many as nineteen at once, for prayers and we have given them an invitation, they get somewhat fired and inspired by it. They forgot their old ways, and began swinging their arms and raising their voices in their preaching, and by this they have become more effective. Our trip was a great blessing to ourselves, and we have been given assurance on every side that they all were benefited by it.

There was a young man in Cleveland who was prejudiced against the Baptists, and when he saw me, barefaced and another man with a full beard, both speaking Hungarian, he came to the mission out of curiosity. He came to see what we were going to do. He was one of the men who rose for prayers, and after the service he came to me with tears in his eyes, saying, "Brother Zboray, I always had religion, but I now know what Christianity is." There are many such incidents.



Thirty-second Anniversary of the Swedish Baptist General Conference

BY REV. ANDREW JOHNSON

In the opulent little city of Kiron, Iowa, the General Conference of the Swedish Baptists held its thirty-second anniversary, Sept. 6-9. About 250 delegates and visitors gathered to discuss and meet critical issues. The denomination is manfully grappling with new problems consequent on its rapid growth. Present contingencies must be provided for, and our people, realizing the gravity of the situation, are bending all their energy toward a speedy and happy solution.

This meeting was of more than ordinary importance; questions in regard to education, literature, mission work, and expansion in general, were intelligently discussed. The work is still in its formative stages; until a few years ago nothing but preaching was done, now the body has several other lines of activity — schools, literature, charitable institutions, etc.

The following figures show the present status: There are 21 state conferences, 361 churches, 29,271 members; 1,307 were baptized during the year, 544 of whom came from the Sunday school. There are 372 pastors, preachers and missionaries; 334 church edifices, with a seating capacity of 84,271. The value of all church property is \$2,274,544. Contributed for all purposes \$451,421.73, or a little more than \$15.42 for each member. The American societies received of this sum \$24,170.15, or nearly 83 cents for each number. The denomination now controls one theological seminary, two academies, three homes for the aged, one children's home, two papers, several benevolent associations, etc. The literature department has made steady gains. The new denominational paper, *The Swedish Baptist Standard* is an assured success.

The General Conference is now working in United States and Canada. It employs several missionaries in the Rocky Mountain states, and several more in Canada. A church has recently been organized in Salt Lake City, Utah.

The different educational institutions, the Theological Seminary, Bethel Academy and Adelphia College, are doing creditable work and have many students. Ten were graduated from the seminary last spring, and nine in each of the two preceding years.

The gavel was admirably and successfully wielded by Rev. G. A. Hagstrom of St. Paul. Officers elected: Moderator, G. A. Hagstrom; vice-moderator, A. Sjolander; corresponding secretary, E. S. Lindblad. The next anniversary will be held in Chicago.



Revival Tent Work

Tent Evangel No. One, under the care of Rev. F. M. D. Hill, has just seen a gracious revival at Kanza. Mr. Hill baptized 22 and received 26 into the little church, which is two months old.



A GROUP OF THE WORKERS AND A PROSPECTIVE WORKER

The Porto Rican Association

BY SUPERINTENDENT A. B. RUDD

From the 14th to the 17th of September the Baptist Association of Porto Rico held its ninth annual meeting in Adjuntas. Adjuntas is a mountain town of a thousand or more souls about four hours' drive from the south coast and the same distance from the railroad. This relative inaccessibility militated against a full attendance of delegates, as carriage travel is very much dearer on the island than by train. However, of our 42 churches of last year nearly all were represented by delegates and all by letter.

Twelve years ago the writer took his family to Adjuntas for the warm months of August and September. On the day after his arrival, a service was arranged for in a small schoolhouse in the town for the benefit of the American soldiers, who were considerably in evidence. Seeing that the attendance was about evenly divided between Americans and Porto Ricans it was decided to divide the service, and so the missionary preached and sang and read both in English and Spanish. This was the first evangelical service ever held in this little town.

During the family's stay of two months, Mrs. Rudd held every Sunday a Sunday school for the little folks, who crowded the tiny house in which the family lived, while the missionary attempted to supplement these efforts by a visit every two weeks for a public preaching service. These were small beginnings.

We now have in Adjuntas a church with a membership of 82, a flourishing Sunday school with an average attendance of about 75, a neat \$4,000 chapel, and a constantly growing circle of friends of the gospel. Many were the congratulations received during the Association by the native consecrated young pastor when it was learned that his field had led all the others of our Mission in the number of baptisms during the year.

Rev. C. S. Detweiler was unanimously chosen moderator and showed us how to despatch the Lord's business promptly and wisely. A better choice could not be made. The letters from the churches showed some 200 baptisms for the year, three new churches organized, a total membership of 2,150, 56 Sunday schools, and contributions for all purposes amounting to a little more than \$2,600.

The following notes rang out clear and strong during the meetings:

First: The missionary note. Brother Velez Lopez, the retiring moderator, in his opening address made a ringing missionary appeal. He sought to lay the world on the hearts of the saints. As a result, a missionary committee of five, who are to hold office for three years, was appointed with full authority to act in all matters relative to home and foreign missions. During the year our own home missionary's salary has been paid by the churches and about \$86 left in the hands of the treasurer. This missionary committee, at its first meeting, appointed two of its members to visit Santo Domingo and Haiti in the near future at the expense of the churches with a view to establishing mission work there.

Second: The note of harmony and brotherly love. The writer has rarely attended a meeting where this was so prominent, nor can he recall a single discordant note. The discussions were free, and the opinions expressed often widely diverged, but a Christian courtesy held all within safe limits and it was evident that we were brethren.

Third: The note of seriousness. From the first meeting it was evident that the pastors and delegates were taking the Lord's work seriously; their looks, their prayers, their talks, everything indicated this. The writer was deeply moved as he looked into the faces of these men and women who had come together from all parts of the island to rejoice together over what the Lord had done for them and to plan for the extension of His Kingdom. That they meant business, and serious business too, was evident.

Fourth: But nothing was so noticeable as the growing liberality of our churches. Their contributions increased from about \$2,800 to something over \$3,600, an increase of about \$800 during the year. Out of their poverty they have abounded in their liberality. Our pastors have caught the spirit of this sweet Christian grace and are developing their churches in a way that does credit to themselves and to the Master.

The Adjuntas meeting will be remembered as perhaps the best we have yet held and its influence will be felt during the years to come in every department of our work.

Dr. Morehouse's Message

TO THE BAPTIST ASSOCIATION OF PORTO RICO

Dear Brethren: On behalf of The American Baptist Home Mission Society I send you greeting, hoping that your annual meeting may contribute much to the advancement of our cause in Porto Rico. God has greatly blessed our work hitherto. He has given us devoted and capable men as leaders and as master-builders in a field where foundations had to be laid, and then the work of building up had to be done.

This constructive work is what I wish to say a few words about to our brethren in Porto Rico. It means, first, the building up of strong individual character: men and women of noble aims and lives, well grounded in the Word, who will not easily be carried away by every wind of doctrine.

It means strong Christian churches, knit together in love, in which every member is a living stone that fills an important place in the spiritual structure. Each church should grow in liberality and do its utmost for the support of its pastor and to give the gospel to others also. Every true church of Jesus Christ is a missionary church.

This constructive work also includes the union of our churches in an Association. We must learn how to work together. In union there is strength. In such union larger questions than those which usually engage the attention of local churches are considered. The excellent program of your Association ought to give an uplift to all who attend, and must tend to unify and make more efficient our whole work in the Island. Remember, also, that you are a part of the great denomination of Baptists in the United States and the world.

We were glad to have at the annual meeting of The American Baptist Home Mission Society our highly esteemed brethren Dr. Rudd and Bro. Cepero, who were heard with great interest as they told of the triumphs of the gospel and of the needs of the field. We hope that it will not be long before we shall have a well-established school at Rio Piedras, especially for the training of young men for the ministry. May the meeting of your Association be of great spiritual blessing to all present and to all our churches in Porto Rico.

Fraternally yours,

H. L. MOREHOUSE, *Cor. Sec'y.*



CHAPEL CAR AND COLPORTER

Progress under Difficulties

BY T. H. BAXTER, SUNDAY SCHOOL MISSIONARY IN WYOMING

The work goes steadily on in Jackson in spite of opposition and indifference. The Sunday school attendance has been very good. I attribute it in part to the effect of the Young Reaper series of buttons which we are using. Another incentive is a little party which Mrs. Baxter gives for her class of boys each Friday evening. They study the Sunday school lesson for a half hour and then play games for an hour, after which light refreshments are served. This has proved a very good plan, and has drawn about as many Mormon boys as gentiles. When we intimated that the party was only for those who attended Sunday school, they nearly all began coming to Sunday school and preaching service also. While the Mormons here are not as much Mormon as in Utah, they are infected with the cunning peculiar to their cult. As an example, the women's auxiliary of the Woodman Lodge leased the club-house for the coming year. Leading members of this auxiliary are Mormons or warm friends of theirs, and the majority of the others are opponents of religion or indifferent to it. Once in the management they announced a children's dance every other Saturday evening. This would not have been so far-reaching, but the Mormon element then told certain children that they could not dance if they kept on attending the Baptist Sunday school, for the Baptists were strictly against it. This is a sample of the efforts to take the children from our school. But truth and right must prevail. While the battle here will not be easy or short, we shall conquer. One man, a rancher, has been strongly and openly opposed to religious work. When he brought his little twelve-year old girl to Jackson to put her in school, we asked him if she couldn't attend our Sunday school. He replied, "No, I don't want her to take any stock in any kind

of religion, but if she must go to any Sunday school she can go to the Mormon, for they don't teach anything out of the Bible." He put her in a strict Mormon family to board, but she soon began attending both our services and seldom misses. We are praying for the father's conversion and expect to see it some day. When the manager of the clubhouse put us out he also stopped his two boys from attending our Sunday school. They were such bright children that we regretted to lose them. But they came back two weeks ago and are going to attend regularly again. Thus our work continues to gain.

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From the Diary of a Wisconsin Sunday School Missionary

THE privilege of meeting some of the heroic men and women in Wisconsin and sharing with them their plans and hopes and dreaming with them their dreams is one of the joys of the Sunday school man. Related of course to these things are the waste places, broken walls and awakening of the dreamers, but it is certainly a great joy to have a part, small though it may sometimes seem to be, in rallying the forces and helping rebuild the walls. Here are some gleanings from my diary:

Thursday. A visit to Mauston was made with the hope of resurrecting the Sunday school. The only Baptist church, so far as I know, in the state holding preaching services without a Sunday school is here and it has been on my heart for some time. The day was spent visiting among the members and the evening train took me to the home of the pastor who supplies the pulpit, where the matter was strongly urged. A letter came later saying, "The school starts next Sunday and we will do our best to build it up."

Sunday. Day was delightfully spent at Omro, where Pastor McFarlane preaches. At the morning hour and the close of the Sunday school period messages were pre-

sented urging the best methods. The afternoon service at three brought out a good attendance to hear the "Chalk Talk." At the young people's service a song was given by request, as well as a few words on the lesson. The evening meeting was a union service held in the First Methodist Church. Possibly 400 people greeted the speaker and it warmed his heart to have the pastors say, "This is the most helpful service we have been in for a long time."

Monday. Today 195 letters were addressed and mailed relative to the budget.

Tuesday. A visit was made to Neenah to look into new openings for schools at Dale and near the city. Pastor Clapp has a desire to do a large work for the Master and requested the visit.

Wednesday. A special call waited me to come to North Freedom and make an address at the Sauk County Sunday School Convention. It was a crowded house that welcomed me at 8 P.M. and listened to the address on "The Teacher and That Boy."

Friday. For some time a little town in the La Crosse Valley has urged itself upon me. A former visit revealed the fact that there was no evangelical church, although there seems to be a large opening for such work. By request our Superintendent of the Dano-Norwegian work in Wisconsin, Rev. N. K. Larsen, met me at La Crosse and we visited the town together. It is strongly Norwegian and he was interested in its possibilities for work among his people. Saturday, Sunday and a part of Monday found us here. The people very kindly gave permission to use the hall, which was centrally located, and they also furnished lights and a piano for the service. It was a good day and at the Sunday evening service all the planks which Brother Larsen and I arranged across nail kegs and boxes were occupied. A possible preaching point here.

Sunday. It is but a day's journey in Wisconsin to get into the "foreign mission field." Pound is the largest Polish community in the state outside of Milwaukee and Kenosha. It holds the largest Polish Baptist church in the United States, and one of the noblest pastors in the denomination. He is brave and sincere and yearns for souls. The Publication Society, with its usual desire to render the largest service possible, has a Polish colporter

whose home is here. It was interesting to visit and speak to these people. In the school the unique plan of teaching appeals to the visitor. The teacher takes each child in turn and explains a verse to him. The others meanwhile wait their turn and before and after their recitation maintain the utmost quietness. To speak in the large church is also an experience. The afternoon was spent in a ride into the country to the Second Polish Church and the evening brought the service where the entire congregation were young people and it was filled with possibilities for the Kingdom.

Thursday. Leaving Pound a trip was made to New Richmond, where the little church is vacant. It has been for some time and the people need encouragement. Several of the people were visited and the hope left for the opening of the work again. An engagement was made for a meeting of the church to consider reorganization. After discussion the church voted to reopen the church and reorganize the school. The date was set for the annual meeting and election of officers and prayer was made for direction. Plans were set in motion which will probably lead to the calling of a pastor and the development of the work.

F. A. HAYWARD.



A GREAT SERMON

The sermon preached by President W. H. P. Faunce before the Northern Baptist convention in Philadelphia, Sunday, June 18, has been printed for gratuitous distribution, and will be sent to any address upon the payment of postage. The postage on a single copy is one cent; on ten copies 4 cents; on 25 copies 9 cents. Pastors of churches, or any other persons, can secure copies by sending request with postage to the American Baptist Publication society, 1701 Chestnut street, Philadelphia.



NEW HAMPSHIRE CONVENTION

State Secretary O. C. Sargent reported 882 additions to membership in the churches as compared with 394 last year; 248 baptisms; 87 churches in the state with 8,596 members, and 104 Sunday schools with enrolment of 9,434; average attendance, 4,565. Announcement was made of Colby Academy's gift of a \$100,000 building.



A Storehouse of Good Things

The large octavo volume which contains the report of *The Baptist World Alliance*, Second Congress, published by the Local Committee in Philadelphia, is a treasure trove for the Christian reader. The book is one to be read aside from its official character or the denominational features of the world meeting. It is filled with inspiring material for the Sunday school teacher, the preacher, the lay worker, the man and woman who would be abreast with the progress of Christendom. There are discussions of great value. What was said in the congress should not be permitted to pass unheeded save by the fortunate ones present. It is good to know that the first edition was exhausted by advance orders. *MISSIONS* has had to borrow a copy for review purposes. The 450 page volume, with portraits of the principal speakers and the officers, is of permanent value. We purpose to pick out the brightest sayings of speakers and give them from time to time, thus providing them wider circulation, and increasing interest in the Report. The price is only \$1.15. Orders may be sent, we suppose, to the Publication Society.



Missions in the Magazines

The Contemporary Review for September contains a fine article on "Indian Law and Legislation" by the Hon. Mr. Justice Sankaran Nair. Written as it is by a Hindu, it carries conviction with it by its earnest, forceful style. The writer pleads for an Indian Succession Act or a Marriage Act which shall release a reformed Hindu from the native law and nevertheless make it possible for him to retain his rank among his

fellow-men. Such legislation is desired by all liberal Hindus and Indian reformers. A Civil Marriage Bill which would legalize marriage between individuals of any castes is believed indispensable in the interests of morality and progress. Legislation against child marriage the writer believes to be of the utmost importance. A healthy home life demands an educated mother, and this is not possible under the child-wife system. Again, the government might restrict though not wholly abolish polygamy by forbidding a second marriage without the consent of the first wife. Though the writer does not advocate government interference in religious matters, he believes that it should prohibit the excommunication of any Hindu because he has taken advantage of a civil marriage.

"Native Life in the Andaman Islands," an article in the *Century* for October, is a vivid account of life in the penal settlement of the Colonial Indian Government on the Andaman Islands, 650 miles from Calcutta. There are 1700 persons in the settlement, of whom 800 are women; all are there for murder. The first six months are spent in solitary confinement in the cellular jail, known as "hell," on Viper Island; then there is a period of hard labor for one and a half years with separate cells at night, after which they become slaves, sleeping in well-guarded barracks. After five years they may join the colony of "self-supporters," live in the village, earn their living as they choose, and send for their families or marry convict women. Curiously enough, caste is always rigorously preserved. There is no possible escape, for if by chance a prisoner eludes the guard, he is sure to meet his death by fever or starvation, or through the natives.

"The Pictorial Art of Japan" is a well-written historical and critical sketch of Japanese painting, from earliest times up to the present date, by Count S. C. de Soissons in *The Contemporary Review*.

The Nineteenth Century devotes nineteen pages to an article on "Alcohol in Africa." Though long, the paper is worthy of attention. Especially notable is the statement that the use of alcohol among negroes paves the way for tuberculosis and other more or less dangerous diseases. The Brussels Conference, dealing with this and other African questions; is to meet again, and it is believed that the restrictions on the use of liquor now in force in Central Africa may be extended to West Africa and possibly even to South Africa and the Sudan.

Those fond of tales of adventure will enjoy "Into the Libyan Desert" in *The World Today* for September. This is a lively narration of a trip through the desert to Kharga Oasis, where were found many traces of the early Christians, chief of which was the Christian necropolis with its innumerable crumbling tombs.

Roger Cheyne has a pathetic story of the cruelties practiced by a witch doctor in Central Africa on an innocent girl who scorned his repeated offers of marriage. "The Custom of the Country" in *Blackwood's* for September is worth reading.

"Silver and the New Chinese Factor" in the *Forum* for October deals with the reform of the Chinese currency system. The railroads are an important factor in knitting together the loosely bound provinces of China, making possible a common language and common ideas and ideals. In *The World Today* an article entitled "The Railroad in China" states that the Kowloon Railway together with the Canton-Hankow will on completion furnish rail communication with Europe via Peking, Manchuria, and Siberia. Because of the twenty-two miles of almost continuous cuts and tunnels, costing about \$250,000 (U. S. gold) per mile, this will be the most expensive piece of railroad construction in the East.

"The Society of Christian Endeavor," by its founder, Francis E. Clark, D.D., in the *Century* gives a brief history of the organization, its development in other countries, the work done by individual societies, and the motive — "to reveal the funda-

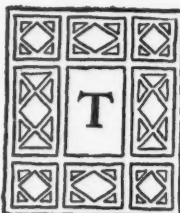
mental conceptions of Christian life to all people," aside from creed.

An impressive article is written by George Parkin Atwater for *The Atlantic Monthly*, entitled "The Ministry: an Overcrowded Profession." He claims that the profession is overcrowded because the country is over-churched, and he suggests as remedies (1) church reunion and (2) a more thoroughly equipped ministry. Two strong churches are better than ten struggling ones, he says, concluding with a call for many to share the pastor's work, leaving him free to minister to the spiritual needs of an increasing number of people.

All friends of boys will be glad of J. Adams Puffer's article on "Boy Gangs and Boy Leaders" in *McClure's* for October. The gang is a force for good as well as for evil; it teaches the boy coöperation, self-sacrifice, loyalty, and team-play. The instinct for leadership, so strong between the ages of ten and sixteen, is helped to develop in the gang, where the boy must fight his way to independence. "Helped at the right time and in the right way, the budding leader forms the habit of success and goes from strength to strength. Hindered, the impulse aborts, and the boy remains a follower to the end."

"The Insurgent Sunday School" is the title of an article by George Creel in *Everybody's*. The paper includes a brief history of the Sunday school movement, explains the system of grading and the means of interesting the younger children, mentioning the plan of "Community Study by Groups" for older pupils outlined by the Missionary Education Movement. "Speaking out of well-grounded hopefulness, it is safe to say that the Sunday school of the future will make Christianity and Good Citizenship interchangeable terms. Social conditions; the need and agencies for betterment; the obligations of citizenship; political, industrial and social duties and responsibilities — all these will be included in the religious instruction of the future. Under the new régime the Sunday school class has the same expert tutelage that the public schools afford. It means the re-making of the church the reestablishment of Christ's religion; for how can it be doubted that those who are used to a *live* Sunday school will refuse to stand for a *dead* church?"

THERE IS REAL DANGER



THAT there shall be the same old failure this year as in the past to send in missionary offerings early, thus causing anxiety and strain at the end of the year, and what is worse, requiring the expenditure of good missionary money for interest.

¶ THAT we shall try to make bricks without straw, vainly hoping for missionary interest and offerings without missionary education, anticipating a generous harvest where little or no seed has been sown.

¶ THAT many churches will cling to the inadequate method of missionary finance that depends upon spasmodic giving through special collections instead of securing a "stream of money" through the weekly offering and the double envelope.

¶ THAT the double envelope plan shall be allowed to fail because the "every member" canvass was not carefully made.

¶ THAT churches will be satisfied merely to raise an apportionment that falls far short of their ability and resources.

¶ THAT denominational disaster may result from our failure to remember that the apportionment this year must be interpreted strictly as a minimum and not as the church's objective. \$240,000 more than has been *apportioned* to the churches, or may reasonably be expected from other sources in the light of previous experience, must come into the treasuries. See *Apportionment Committee's Bulletin* in this issue, p. 736.

¶ THAT the spiritual aspects of the apportionment plan shall be lost sight of, the power of prayer overlooked, and the value of sacrificial giving in the building of character forgotten.

¶ THAT your church may have overlooked the fact that missionary literature for distribution, suggestions for a campaign of missionary education, and double envelopes for weekly offerings may be secured from the

GENERAL APPORTIONMENT COMMITTEE

Ford Building, Boston

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for six months, ending September 30, 1911

Source of Income	Budget for 1911-1912	Receipts for six months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$515,384.92	\$65,020.51	\$450,364.41
Individuals (estimated)	230,000.00	18,944.77	211,055.23
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	56,220.85	122,111.15
Total Budget as approved by Northern Baptist Convention	\$923,716.92	\$140,186.13	\$783,530.79

Comparison of Receipts with those of Last Year First six months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*\$65,066.61	\$65,020.51	. . . . .	\$46.10
Individuals	21,605.44	18,944.77	. . . . .	2,660.67
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	43,987.41	56,220.85	12,233.44	. . . . .
	\$130,659.46	\$140,186.13	\$12,233.44	\$2,706.77

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for six months, ending September 30, 1911

Source of Income	Budget for 1911-1912	Receipts for six months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	\$353,792.36	\$44,521.51	\$309,270.85
Individuals	150,000.00	2,448.07	147,551.93
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	175,292.00	86,089.69	89,202.31
Total Budget as approved by Northern Baptist Convention	\$679,084.36	\$133,059.27	\$546,025.09

Comparison of Receipts with those of Last Year for six months of Fiscal Year

	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	\$42,526.19	\$44,521.51	\$1,995.32	. . . . .
Individuals	1,901.81	2,448.07	546.26	. . . . .
Legacies	87,577.41	86,089.69	. . . . .	\$1,487.72
	\$132,005.41	\$133,059.27	\$1,053.86	


American Baptist Publication Society

Financial Statement for six months, ending September 30, 1911

Source of Income	Budget for 1911-1912	Receipts for six months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	\$111,304.25	\$38,598.82	\$72,705.43
Individuals (estimated)	21,800.00	6,362.54	15,437.46
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	51,273.88	20,447.14	30,826.74
Total Budget as approved by Northern Baptist Convention	\$184,378.13	\$65,408.50	\$118,969.63

Comparison of Receipts with those of Last Year First six months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$39,724.50	\$38,598.82	. . . . .	\$1,125.68
Individuals	4,403.95	6,362.54	\$1,958.59	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	15,603.94	20,447.14	4,843.20
	\$59,732.39	\$65,408.50	\$6,801.79	\$1,125.68



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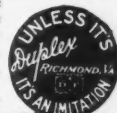
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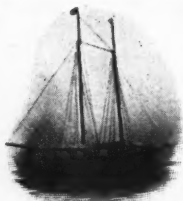
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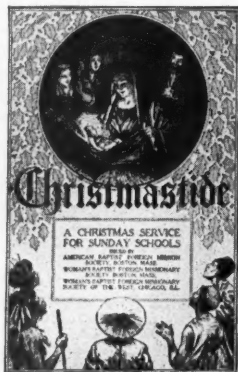
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